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Here begynneth the boke of the Cyte of Ladyes/the whiche boke is deuyded in to.iij.partes. The fyrst parte telleth howe and by whom the walle and the cloyſtre aboute the Cyte was made. The ſeconde parte telleth howe and by whom the cyte was buylded within and peopled. The thyrde parte telleth howe and by whom the hyghe battylmentes of the towres were parfytely made/and what noble ladyes were ordeyned to dwell in ỹ hyghe palayces and hyghe dongeons. And ỹ fyrſt chappytre telleth howe and by whom and by what moeuynge the ſayd cyte was made.

G.STEEVENS

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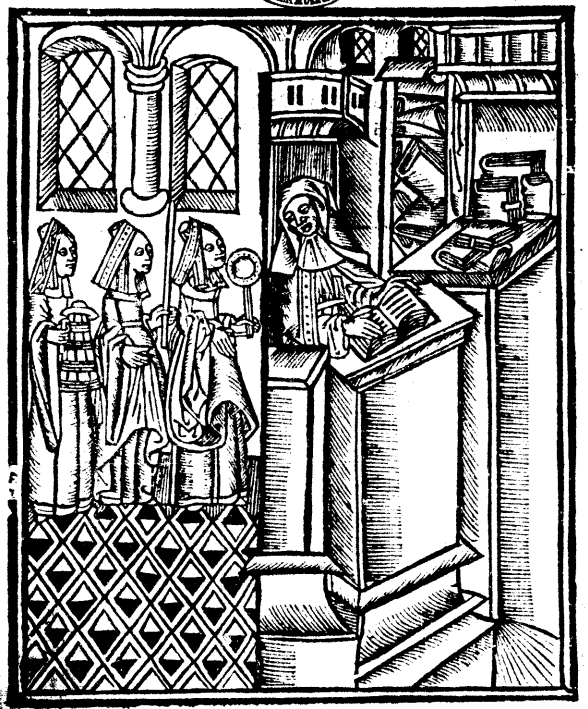

Here begynneth the table of the fyrste parte of this present boke.

The fyrst chappytre telleth howe and by whom the Cyte of Ladyes was fyrste begon to buylde. Capitulo. primo.

Cpine telleth howe .iij. ladyes appered to her/ & howe she ỳ wente before reasoned with her fyrste and comforted her of the displeasure that she had Capitulo. Secundo.

Cpine sayth howe that the lady that reasoned with her deuysed what was her propryete & wher of she serued / and tolde her howe she sholde buylde a cyte with ỳ helpe of these .iij. ladyes. Ca. iij.

Cpine telleth howe the lady deuysed to her the Cyte that was commytted to her to make and ỳ she was stabled to helpe her to begyn the walles and the cloystre aboute/ and after tolde her her name. Capitulo. iiij.

Cpine telleth howe the seconde lady tolde her her name/ and wherof she serued/ & howe she shol de helpe her to make the masonrye of the Cyte of Ladyes. Ca. v.

Also Cpine telleth howe the thyrde lady tolde her what she was and wherfore she serued / and howe she wolde helpe her to make the hyghe ba-tayllmentes of the towres of her Cyte and to peo ple it with noble ladyes. Ca. vj.

Also Cpine telleth howe she spake to the thre la dyes. Ca. vij.

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Here Xpine telleth howe by the commaundement of dame Reason she began to dygge the erthe to make the foundement. Ca. viij.
Here Xpine telleth howe she dygged in ỳ erthe whiche is to vnderstande the questyons that she made to Reason/and howe reason answered her Capitulo. ix.
Also of the same altercacyons and answeres. Capitulo. x.
Xpine demaundeth of Reason wherfore it is that women sytteth not in the syege of pleadynge Capitulo. xj.
Also it speketh of the Empyelle Nychole/and after of dyuers noble quenes and pyncelles of fraunce. Ca. xij.
Of the quene of Fraunce whiche was named Fredegonde. Ca. xiij.
Of altercacyons and argumentes of Xpine to dame Reason. Ca. xiiij.
Of the quene Semyramys. Ca. xv.
Of the Amozones. Ca. xvj.
Of ỳ quene of Amozonye Thamaris. Ca. xvij.
Howe the stronge Hercules & Theseus wente vpon the Amozones and howe the .ij. ladyes Menalope and Ipolyte had almoost ouercome them Capitulo. xviij.
Of the quene Pantasylea howe she wente to the socours of Troye. Ca. xix.
Of Cenobye quene of Palmurenes. Ca. xx.

Of Lylye moder of ỳ good knyght Thyerrys. Capitulo. xxj.
Of the quene of Fraunce Fredegonde. Ca. xxij.
Of the mayde Camylle. Ca. xxiij.
Of ỳ quene Ueronycle of Capadoce. Ca. xxiij.
Also of the noble Archemyle quene of Carye. Capitulo. xxv.
Of the hardynesse of Cleolis. Ca. xxvj.
Xpine demaundeth of Reason yf euer god lyste to make a Woman so noble to haue ony vnderstãdynge of the hyghnesse of scyence. Ca. xxvij.
Of the Women that were enlumyned of grete scyences and fyne of the noble mayde Cornyfye. Capitulo. xxviij.
Of Pyobe the Romayne. Ca. xxix.
Of Sapho poete and philosophye. Ca. xxx.
Of the mayde Manthoa. Ca. xxxi.
Of Medea and another quene named Cytes Capitulo. xxxij.
Xpine asketh of Reason yf there was euer Woman that founde ony thynge of herselfe that was not knowne before/and she tolde her of Nycostrate other wyse called Carmentis. Ca. xxxiij.
Of Mynerue that founde many scyences/and the manere to make Armoure of Iron and steele. Capitulo. xxxiiij.
Of the ryght noble quene Seres. Ca. xxxv.
Of the noble quene Jses that founde fyne the crafte to make Ozcharde and to plante plantes.

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Tabula.

Capitulo. xxxvj.

¶Of the grete welthe that is come to the worlde by dyuers ladyes. Ca. xxxvij.

¶Of the same. Capitulo. xxxviij.

¶Of the mayden Irenye that founde the crafte to shere sheepe/to dzelle the wolles / and to make clothe. Ca. xxxix.

¶Of Pamphyle that founde the crafte to dzawe sylke of the wormes. Ca. xl.

¶Of Thamar that was a soueragne maystresse in the crafte of paynynge/and of another named Irayne. Ca. xlj.

¶Also it speke of Sempzonye. Ca. xlij.

¶Also Xpine alketh of Reason yf naturall pzudēce be in woman. Ca. xliij.

¶Also it speketh of Gaye Cyzple. Ca. xliv.

¶Also it speketh of the aduyse of Dydo quene of Cartage. Ca. xlvj.

¶Also it speketh of Oppys. Ca. xlvij.

¶Also of Lauyne doughter of the kynge Latyn.

¶Thus endeth the table.

¶Here after folowyth the Pzologue of the pzynter.

The kyndly entente/ of euery gentylman
Is the furtheraunce/ of all gentylnesse.
And to pzocure /in all that euer he can.
Foz to renewe/all noble wozthynesse.
This dayly is sene/at our eye expzesse.
Of noble men/that do endyte and rede.
In bokes olde/theyz wozthy myndes to fede.

¶So nowe of late/came in my custodye.
This fozesayd boke/ by Bzyan Anslay.
yoman of the seller/with the eyght kynge Henry
Of gentyl women/the excellence to say
The whiche I lyked/but yet I made delay
It to impzesse/foz that it is the guyse.
Of people lewde/theyz pzowesse to dyspyse.

¶But then I shewed/the fozesayd boke
Unto my lozde/the gentyll Erle of kente
And hym requyzed/theron to loke.
With his counsayle/to put it in to pzente
And he fozthwith/as euer dylygente
Of ladyes (abzode) to spzede theyz royall fame.
Exhozted me/to pzynte it in his name.

¶And I obeyenge gladly his instaunce
Haue done my deuoyze/of it to make an ende
Bzayenge his lozdshyp/with others ỳ shall chaunce.
On it to rede/the fautes foz to amende.
If ony be/foz I do fayne intende.
Gladly to please. and wylfully rempytte
This ozdze rude/to them that haue fresh wytte.

¶Thus endeth the pzologue.

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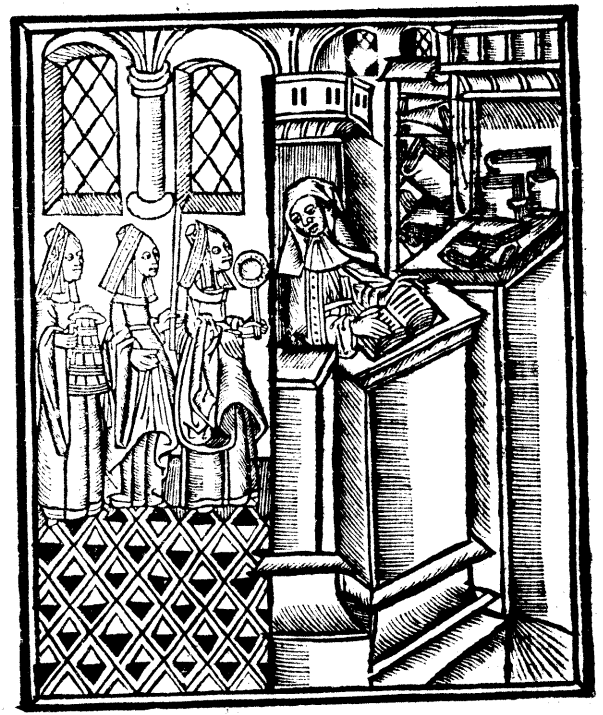

Here begynneth the fyrste chappytre Whiche telleth howe & by whome the Cyte of Ladyes was fyrst begon to buylde. Capitulo. Primo.

After the maner that I haue mocke in vsage/and to that tynge Whiche the exercyse of my lyfe is moost dysposed/that is to knowe in the haunynge of studye. On a day as I was syttynge in my lytell cell dyuers bokes of dyuers matters aboute me. Myne entente was at that tyme to trauayle and to gather in to my conspayte the Wayenge of dyuers sentences of dyuers auctours by my longe tyme before studyed. I dressed my vysage to warde thole forespayd bokes / thynkynge as for ỳ tyme to leue in peas subtyll thynges / & to dyspoyte me for to loke vpon some pleasaunt boke of the Wrytynge of some poetes / & as I was in this entente I serched aboute me after some praty boke/& of aduenture came a straunge boke in to my handes that was taken to me to kepe/I opened this boke and I sawe by ỳ intytulacyon that it called hym Matheolus. Then in laughynge bycause I had not sene hym/and oftentymes I had herde speke of hym that he sholde not speke well of the reuerence of Women. I thought that in maner of solace I wolde vysyte hym. And yet I had not loked longe on hym but ỳ my good moder that bare me called me to the refeccyon of

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ſouper wherof ỳ houre was come purpoſynge to
ſe hym in the mornynge/ I lefte hym at ỳ tyme / &
in ỳ more ſolawynge I ſate me agayne to my
ſtudy as I dyde of cuſtome I forgate it not in put
my wyll to effecte ỳ came to me ỳ nyght before to
vyſyte ỳ forſayd boke of Matheolus. And then
I began to rede & to proſede in hym. But ſome ſe
med ỳ matter was not ryght pleaſaunt to people
ỳ delyted them not in euyll ſayenge/nor it was of
no profyte to ony edyfyenge of vertue/ ſeynge the
wordes & the matters dyſhoneſt of whiche it tou
ched vyſytynge here & there/ & ſo came to ỳ ende I
lefte hym & toke hede of more hygher matters & of
more profyte / yet the ſyght of this forſayd boke
how be it that he was of none auctorite it enge
dred in me a newe thought / whiche made grete
meruayle to growe in my courage / & thynkynge
what myght be the cauſe and wherof it myght co
me that ſo many dyuers men clerkes and others
haue ben and ben enclyned to ſay by mouthe/ & in
theyr treatyſe and wrytynges ſo many ſlaundres
and blames of women and of theyr condycyons
& not onely one or twayne nor this Matheolus/
whiche amonge others hath no maner of reputa-
cyon and treateth in maner of ſcorne/but general
ly in all treatyſes of philoſophres/poetes / and all
rethoryeyens/whiche ſholde be longe to reherce
all theyr names / ſpeketh as it were by one mou-
the and accordeth all in ſemble concluſyon deter-
mynynge that ỳ condycyons of women ben fully

enclyned to all vyces. These thynges thynkynge
in me ryght depely / I began to examyne myſelfe
and my condycyons as a woman naturall. And
in lyke wyſe I dyſcuted of other women / whos
companye I haunted / as well of pryncelles and
of grete ladyes as of meane gentyll women ry-
ght grete plentye/whiche of theyr graceshaue tol
de me theyr pryvytees and ſtrayte thoughtes to
knowe by my Jugement in conſeyence and with
out fauoure yt it myght be trewe that ſo many
notable men of one and other wytneſſeth/yet not
withſtandynge that for thynges ỳ I myght kno
we as longe as I haue ſought and ſerched I cou
de not percepue that ſuche Jugementes myght
be trewe agaynſt the naturall condycyons or ma
ners of women. I argued ſtrongly agaynſt theſe
women ſayenge ỳ it ſholde be to grete a thynge ỳ
ſo many famous men) ſo ſolempne clarkes of ſoo
hyghe and grete vnderſtandynge/ſo clerely ſeyn-
ge in all thynges as it ſemed that ſholde haue ſpo
ken or wryten ygengly/and in ſo many places ỳ of
payne I founde ony morall volume what ſo euer
ỳ auctoure were ỳ or I had redde it to ỳ ende but
ſome chappytres or certayne clauſes were of bla
mynge of theym. This onely ſhorte reaſon made
me to conclude that myne vnderſtandynge / for
his ſymplenelle & ygnorraunce ne coude not kno-
we my grete defautes and ſemblably of other wo
men that alwaye it accorded that it was ſo true-
ly / and ſoo I reported me more to the Jugement

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of other then to that I felte or knowe of myselfe.
Thus in this thought was I as a persone halfe
from hymselfe/& there came before me ryght gre-
te foyson of dyttyes & prouerbes of many dyuers
auctours to ỹ purpose ỹ I remembred in myselfe
one after another / as it were a welle spryngyn-
ge. And in conclusyon of all I determyned ỹ god
made a foule thynge when he fourmed woman
in meruaylynge howe soo wozshypfull a werke
man deyned euer to make one soo abhomynable
werke whiche is the vessell as by sayenge of thē
& ỹ draught & herbegage of al euyll & of all vyces
Then I beynge in this thought there sprange in
me a grete displeasannce & sorowe of courage in
dyspraysynge myselfe & all womenkynde so as yf
ỹ sholde be shewed in nature/& I sayd suche woz-
des in my complayntes. Ha lozde god howe may
ỹ be/for if I arre not in ỹ fayth I ought not doubt
ỹ thyne infynyte wysdome & veray parfyte good-
nesse had nothynge made but ỹ all were good / &
fourmest not ỹ thyselfe womā ryght syngularly &
then ỹ gaue her all suche inclynacyons ỹ pleased ỹ
ỹ she sholde haue & howe maye ỹ be ỹ thou sholde
haue fayled in ony thynge/& alway se here so ma-
ny grete occasyons thus Iuged determyned & cō
cluded ayenst them I can not vnderstande this re
pugnaunce/& yf it be so good lozde god ỹ it be true
ỹ womankynde haboundeth in so many abhomy
nacyons as many men wytnesseth/& thou sayest
thyselfe ỹ the wytnesse of many is for to byleue/
by the whiche I ought not doubte but that it shol
de be true. Alas good lozde why haddest thou not
made me to be borne in to this wozlde in ỹ mascu
lyne kynde/to that entente ỹ myne enclynacyons
myght haue ben al to haue serued the the better &
ỹ I sholde not haue arred in ony thynge & myght
haue ben of so grete perfeccyon as they say ỹ men
be/yet syth it is so that thy debonayrnesse stretche
th not so moche towarde me/then spare my negly
gence in thy seruyce good lozde god / & be not dys-
pleased. For that seruaunt that receyueth leest re-
wardes of his lozde/leest is bounde to his seruy-
ce. Suche wozdes & mo ynowe I sayd ryght lon
ge in my sorowfull thought to god and in my la-
mentacyon so as she that by my foly helde me ry-
ght euyll contente of that that god made me to be
borne in to this wozlde in kynde of woman.

Cxpine telleth howe .iij. ladyes appered to her/&
howe she ỹ wente before reasoned with her fyrste
and comforted her of the displeasure that she had
Capitulo. Secundo.

AS I was in this sorowfull thought
ỹ heed downe cast as a shamfull per
sone/the eyes full of teeres holdynge
myne hande vnder my cheke / lenyn-
ge on ỹ pomell of my chayre sodeyn-
ly I sawe come downe vpon my lappe a stremyn
ge of lyght as it were of ỹ same. And I that was

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in a derke place i whiche ꝑ sone myght not shyne
at ꝑ houre sterte then as thoughe I had ben wa-
ked of a dreme/and dressynge the heed to beholde
this lyght fro whens it myght come I sawe befo
re me standynge thre ladyes crowned of ryght so
uerayne reuerence. Of the whiche the shynynge
of theyr clere faces gaue lyght vnto me and to all
the place/there as I was meruayllynge neyther
man nor woman with me consyderynge the doze
close vpon me / and they thyder came doubtynge
leest it had ben some fantasye for to haue tempted
me made the sygne of the crosse in my forehede ful
of dzede. And then she whiche was the fyrst of the
thre in laughynge began thus to reason with me
Dere doughter dzede ꝑ nought/for we be not co-
me hyder for nothynge that is contrary vnto the/
nor to do the to be encombred/but for to comforte
the as those that haue pyte of thy trouble / and to
put the out of the ygnorawnce that so moche blyn
deth thyne vnderstādynge/ and that thou puttest
fro the that thou knowest of very certayne scyen-
ce/to gyue fayth to the contrary to that whiche
thou felest not/ne seest not/ne knowest otherwyse
than by pluralyte of straunge opynyons. Thou
resemblest the fole of the whiche was made a Ja
pe whiche was sleppynge in ꝑ mylle and whas clo
thed in the clothynge of a womā/and to make re-
semblaunce those that mocked hym wytnessed ꝑ
he was a woman/& so he byleued more theyr fal-
se saynges than ꝑ certaynte of his beynge. Howe
is it sayne doughter/& where is thy wytte become
Hast thou forgoten nowe howe ꝑ syne golde pro
ueth hym in the fornayse ꝑ he chaungeth not his
vertue but ismore plyaunt to be brought in to dy
uers facyons. And knowest thou not ꝑ the moost
mernayllous thynges be moost debatous & most
arguous yf thou wylte aduyse the / In the same
wyse to the moost hyghe thynges that ben ꝑ is to
knowe ꝑ celestyall thynges. Beholde yf these gre
te philosophres that hath ben that thou arguest
agaynst thyne owne kynde haue determyned fal
se and to the contrary of trouthe / and as they re-
pugne one agaynst another as thou thyselfe hast
sene in ꝑ boke of Metaphisike where as Arystotle
reproueth theyr opynyons / and reherseth the sa-
me wyse of Plato and of others/& note this agayn
ne. If sayntAustyne and other doctours of ꝑ chyr
che haue done so/the same wyse Arystotle in some
partyes al be it that he be called the prynce of phy
losophres and in whome Philosophye naturall
and morall was soueraynely. And it semeth that
trowest that al the wordes of Philosophres ben
artycles of the fayth of Jhesu cryst/and that they
maye not arre. And as to these poetes of whiche
thou spekest knowest not thou well that they ha-
ue spoken in many thynges in manere of fables.
And do entende so moche to the contrary of that
that theyr sayenges shewethy. And it maye be ta-
ken after the rewle of grammere the whiche is
named Antyphrasys/the whiche entendeth thus

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as thou knowest well/as one sholde say lyth one is a shrewe/that is to saye that he is good/ and so by the contrary. So I counsayle the that thou do thy profyte of theyr sayenges & thou vnderstande it so What so euer be theyr entente in suche places where as they blame women. And peraduenture this same mā that is Matheolus in his boke vnderstode ỹ same. For there be many thynges who so taketh them after the letter it sholde be pure heresye/and shame to hym that sayth it/& not onely to hym but to others. And the same wyse of ỹ Romaunce of the rose on whome is put grete fayth e bycause of the auctorite of the maker of the ordre of maryage whiche is an holy estate & worshypfull & ordeyned of god. This thynge proueth clerely by experyence that the contrary is true of the shrewdenesse that they purpose and syth to be in that estate/to the grete charge and blame of women. For who was euer that housbande ỹ euer suffred suche maystrye of his wyfe that she sholde haue leue to saye so many vylanyes and iniures as they put vpon women that they sholde saye/I bylene what so euer thou hast sene in wrytynge ỹ sawest it neuer at ỹ eye. So they be pure lesynges ryght shrewdely coloured. Thus I lay in conclu dynge my lefe frende that folye caused ỹ this presente oppynyon. Nowe come agayne to thyselfe & take thy wytte & trouble ỹ no more for suche fantasyes. For knowe wel ỹ all this euyll sayynges generally of womē hurteth ỹ sayers & not ỹ womē.

crispine

Cæpine sayth howe that the lady that reasoned with her deuysed what was her prayeres & wher of she serued/ and tolde her howe she sholde buylde a cyte with ỹ helpe of these. iij. ladyes. Ca. iij.

This famous lady sayenge these wordes to me with ỹ presence of whome I can not say whiche of my wyttes was moost vndertaken in myne herynge/in herkenynge of her worthy wordes where that my syght was in beholdynge her grete beaute/her attyre/her reuerent porte) & her ryght worshypfull countenaunce/& the same wyse of the others/and wyst not whiche of them to beholde/for soo moche these thre ladyes resembled eyther other/that of payne I myght knowe that one from that other/but that I sholde haue ben deceyued. And she of the lesse auctorite than that other had her chere so fyerse that whome her eyen beheldе was not so hardy/but that he sholde be vndertaken with grete drede. For it semed that she manased the euyll doers. Soo I was before them standynge vp from my syege for theyr reuerence beholdynge them without saynynge of ony worde/as that persone that was so ouertaken ỹ coude not sowne a worde. And I had grete merualle in my herte thynkynge who they myght be and ryght gladly yf I had durste I wolde haue asked theyr names and theyr beynge/and what

was the lygnyfyenge of ỳ dyfferent ſceptres ỳ eche of them helde in theyr ryght handes Whiche were of ryght grete ryches ſe and wherfore they were come thyder/yet When I had thought me not worthy to reaſon With them in ſuche demaundes ſoo hyghe ladyes as they appered vnto me I durſt in no manere but contynued my ſyght vpon theym halfe aferde/& halfe aſſured by the wordes that I had herde them ſaye/Whiche hathe caſt me out of my fyrſt thought/yet that ryght Wyſe lady ỳ had reaſoned With me Whiche knewe my thought in ſpyryte as ſhe that hath ſyght in all thynges anſwered to my thought ſaynge thus. Dere doughter knowe ye that the prouydence of god that nothynge leueth vayne ne cometh not vs to eſtable thoughe that we knowe celeſtyall thynges to be & to haunte amonge the people of this bace worlde to ỳ entente to put in ordre & to holde in equyte the ſtablementes made by ourſelfe after the Wyll of god in dyuers offyces/to ỳ Whiche god we thre ben doughters and of hym borne. So it is myne offyce to redreſſe men and Women When they are out of the Waye to put them agayne in the ryght Waye. And I come to thē pryuely in ſpyryte all couertely/and I preche them & teche them in ſhewynge theyr erroure/and that in Whiche they fayle I aſſygne them the cauſes/ & after I teche theym ỳ manere to folowe that that is to do/and howe they ſholde flee that that is to be lefte. And for ỳ I ſerue to ſhowe clerely and make to ſe in conſcyence theyr dedes to euery man and Woman/and theyr propre tatches and defautes/thou feeſt me holde in ſtede of a ſceptre this bryght glaſſe or myroure that I bere in my ryght hande knowe this for trouthe that there is no perſone that loketh in this myroure but he maye knowe euery creature What he is clerely. O my myroure it is of ſo grete dygnyte that it is not Without grete cauſe that he is ſo enuyronned of ſo ryche precyous ſtones as thou ſeeſt it. For by hym theſe beynges qualytees proporcyon/& meaſures of al thynges ben knowne/ne Without hym may nothynge be Well made nor done/& for ỳ that thou deſyreſt to knowe alſo the offyces of myne other two ſyſters ỳ thou ſeeſt here/to that entente that the Wytneſſynge of vs may be to the more certayne eche of them in theyr owne perſone ſhall anſwere of theyr name and of theyr propryete/yet the cauſe and the mouynge of our compynge ſhall be declared by me ryght here/I make the to vnderſtande that as there ſhall be done nothynge Without good cauſe/our apperynge is nothynge here in vayne. For thoughe that We be not comunely in many places and that the knowlege of vs cometh not vnto all people.
Neuertheleſſe for the grete loue the Whiche thou haſte for to enquyre after thynges by veray longe and contynuall ſtudye/by the Whiche thou doeſt yelde thyſelfe here ſolytarye/and thou Withdraweſt the out of the worlde/thou haſte deſerued and thou deſerueſt to be viſyted and to be comforted

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of vs in thy trouble & sorowe as ryght a dere frende/& that thou be made clerely seynge those thynges that defoule & trouble thy courage in the derkenesse of thought. Also there is a gretter cause of our comynge and a more specyal that thou shalte knowe by our reuelacyon/so vnderstande to that entente that this erroure myght be destroyed We wolde that these ladyes and all worshypfull women myght haue from hens forthe some manere of place to come to or a cloystre of defence agaynst all those that wolde assayle them. For the defaute of whiche all these forsayd ladyes and famous women haue longe tyme be lefte vnclosed as a felde without hedge without fyndynge of ony champyon that for theyr defence myght compare sufficyently. Notwithstandynge these noble men that by ordenaunce of ryght ought to defende theym/ whiche by neglygence and no force hathe suffred them to be defouled/by ỹ whiche it is no meruayl thoughe theyr envyous enemyes & the outrage of vylaynes assaylled them by dyuers craftes and haue had ỹ vyctory agaynst them in theyr warre for defaute of defence Where is ỹ cyte so stronge ỹ myght not sone be taken yf there be not founde resystence. ¶ Nor so vniuste a cause but it myght be goten by cõtynuaunce of hym ỹ pleadeth wout party/ryght so these symple & debonayre ladyes to ỹ ensample of pacyence whiche god cõmaũdeth hath suffred frendely these grete iniuryes ỹ so moche by ỹ mouthe of so many & theyr hãdes Wrytynge

haue suffred so moche wronge thus they repoyte them to god of theyr good ryght/yet nowe it is tyme that theyr Juste cause be put out of ỹ handes of Pharao. And therfore bytwene vs thre ladyes ỹ thou seest here moued by pyte/we be come to tell the of a certayne buyldynge made in the manere of a cloystre of a Cyte strongely Wrought by masons handes & well buylded/Whiche is predestynate to the for to make and to stable it by our helpe and counsayle/in the whiche shall none enhabyte but onely ladyes of good fame/and Women Worthy of prayssynges. For to them where vertue shall not be founde/the walles of our Cyte shall be strongely shytte.

¶ Xpine telleth howe the lady deuyked to her the Cyte that was commytted to her to make and ỹ she was stabled to helpe her to begyn the walles and the cloystre aboute/and after tolde her her name. Capitulo. iiij.

Thus fayre doughter ỹ prerogatyue is gyuen to the amonge al other women to make and fortefye the Cyte of ladyes for the whiche thou shalte take vpon the to make the foundement and parfytely conclude hym. And thou shalte receyue of vs thre/Wyne and water as of a clere welle. And we shall delyuer to the mater ynough the more stronger & more durable than ony mar-

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dre/and as for Cyment there shal be no better thā thou shalte haue. So shall thy Cyte be ryght fayre without pere and of perpetuall durynge to the worlde. ¶Haste ÿ not redde ÿ the kynge Troys founded the grete cyte of Troye by ÿ helpe of Appolo/Mynerue/and Neptune/Whiche the people at that tyme trowed theym as goddes. And also howe Cadmus founded the cyte of Thebes by ÿ mynestracyon of goddes. And for al that those cytees by space of tyme were ouerthrowne and ben tourned in to ruyne. But I prophecye to the as verray Sybylle that neuer this cyte whiche thou shalte founde shall be brought to nought/ne shall not fall but alway endure in prosperyte maulgre all his enuyous enemyes/thoughe that he be fought withall by many dyuers assaultes/so she shal neuer be taken ne ouercome. ¶Somtyme ÿ royalme of Amasonye was begonne by ÿ ordynaunce & entreprise of dyuers women of grete courage Whiche despysed bondage so as the hystoryes bereth wytnesse. And longe tyme by them it was mayntayned vnder sygnyouryes of dyuers quenes ryght noble ladyes ÿ whiche they chose them selfe & gouerned ryght fayre and well/and by grete strengthe mayntayned the lordshyp/and neuer theles thoughe they were of grete myght & puyssaunce & that in the tyme of theyr dompnacyon conquered grete parte of the oryent & all the landes nyghe them put them in dyede/& in the same wyse the countre of Grece doubted them whiche

that tyme was ÿ foure of all countrees of ÿ worlde/and not for ÿ within processe of tyme the puyssaunce of the royalme by the same manere as it is of all other worldely lordshyppes there is not bydden in this tyme as nowe but onely ÿ same. But this cyte shal be of moche more stronger buyldynge that thou hast to make/for ÿ whiche to begyn I am commytted by ÿ deyberacyon amonge vs all thre ladyes togyder to deuyse the more durable and without corrupcyon to make the stron foundementes and the grete walles all aboute. And to lyfte vp the hyghe large and grete towres and stronge castelles/dyked/bastyled/and barred as moche as it perteyneth to a cyte of grete defence/and by our deuyse thou shalte set it in grete deperelle to endure the longer/and after thou shalte lyfte vp the walles so hyghe ÿ all the worlde shal drede them. Doughter thus I haue nowe tolde ÿ the causes of our compynge to ÿ entente ÿ thou take the more credence to my sayenge. Nowe I wyll ÿ thou lerne my name by the sowne of ÿ whiche onely thou shalte knowe ÿ thou hast in me if ÿ wylte folowe myne ordynaūces a mynystresse in thy nede to do ÿ ÿ myght not yesterenen. I am named dame Reason/nowe aduyse ÿ then yf ÿ be in good conduyte/so I say no more to ÿ at this tyme

¶Here xpine telleth howe the seconde lady tolde her her name/and wherof she serued/and howe she sholde helpe her to make the masonry of the cyte of Ladyes. Ca. v.

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When the lady above sayd had accheued her worde of that I had layloure to answere. The seconde lady began to answere in this maner I am called ryght Wysnelle Whiche hathe my dwellynge more in heuen than in erthe. But as a sone beme / & lyghtynge or a shynynge of god & messangere of his goodnelle / I haunte amonge the Juste persones and counsayle them to do all thynge well and to yelde to euery man that that is his / and after to say and sustayne trouthe to bere the ryght of the poore people and Innocentes / to greue others by vsurpacyon / & sustayne the renowne of them that ben accused without cause. I am the shelde and defence of the seruauntes of god / I call on the punycyon of euyll folkes / I make to gyue and alowe to the trauayllers / and I reward the good doers / and god maketh open his secretes by me to his frendes. I am theyr aduocate in heuen. This shynynge lyne ỳ thou seest me holde in stede of a Septre in my ryght hande is ỳ ryght reule ỳ departeth the ryght from the wronge / and it sheweth the dyfference betwene good & euyll / who so folowe th it shall not goo out of the waye. This is the staffe of peas that reconsyleth the good. And where vpon they lene them / he smyteth and beteth the euyl doers / What sholde I more saye to the. By this lyne all thynges are lympted and the dygnytees of hym ben infynyte. Soo vnderstande that he shall serue the wel / and thou shalte haue nede of hym to measure the buyldynge of the cyte that is commytted to the to make / & of the sayd Cyte to make the stone werke and to make within the hyghe towres and the hyghe palayces to compace the housynge and all the mansyons / the stretes and places / and all thynges conuenables to helpe the / and to put suffycyent people within the forsayd Cyte / thus am I come in thyne helpe with my syster Reason / and this noble lady whiche thou seest here. Beholde this is myne offyce. Nowe dysmaye thou not of the gretelargenelle and longe cyrcuyte of the closynge of the walle. For by the helpe of god and of vs thou shalte buylde it and people it ryght well and fayre without leuynge of ony voyde thynge w̄ fayre mansyons and stronge herbegages

Here x̄pine telleth howe the thyrde lady tolde her what she was and wherfore she serued / and howe she wolde helpe her to make the hyghe batayllmentes of the towres of her Cyte and to people it with noble ladyes. Ca. vi.

After this spake the thyrde lady whiche sayd ryght thus. x̄pine ryght dere frende. I am Justyce the synguler doughter of god / and my beynge proceedeth purely of his propre persone. My dwellynge is in heuen / in erthe / and in helle. In heuen for the gloyre of sayntes and of blessyd

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soules/ In erthe for to departe & gyue euery man
his porcyon other of good or of euyll as he hathe
deserued. In helle for the punycyon of euyl people
I bowe not to no parte. For there is no frende/ no
fere of grete wyl/ pyte/ nor prayer/ thretnynge nor
cruelte that moueth me. Myne offyce is onely for
to Juge/ departe/ & to make ỹ payment after euery
mannes ryghtfull deserynge. I susteyne all
thynges in estate/ and without me there may no
thynge be stablysshed/ I am in god/ and god is in
me/ & we be as one selfe thynge. He that foloweth
me maye not fayle. And my waye is sure. I teche
to euery man & womā holsome vnderstandynge
yf he byleue me/ & I teche hym to chastyce/ to kno
we/ & to reproue hymselfe/ fyrst to do to another ỹ
that he wolde sholde be done to hym/ to departe
thynges without fauoure to saye trouthe/ to fle &
hate leshynges/ and to put away all vycyous thyn
ges. This vessell of fyne golde ỹ thou seest in my
ryght hande made after ỹ guyse of a rounde mea
sure/ god my fader gaue it me/ & it serueth to mea
sure to euery man his lyueray of suche meryte as
he ought to haue. It is marked with ỹ floure de
luce of the Trynyte/ and he yelded hym Juste to
porcyons there maye noo man complayne of my
measure. But these men of the worlde haue other
measures whiche they saye dependeth and come
th of myne. But falsely they measure often tymes
vnder shadowe of me/ and there theyr measure is
not alwaye Juste/ other it is to large to some/ or
to lytel to some others. I myght holde longe tale
ynoughe of the prayseyctees of myne offyce. But
shortly for to say I am an especyall amonge other
vertues/ for al they referre them to me. And amon
ge vs. iij. ladyes that thou seest here we be as one
selfe thynge/ and we may none of vs do without
other. And that the fyrst dysposeth/ the seconde or-
deyneth and putteth it to werke. And then I that
am the thyrde perfourmeth it and bryngeth it to
ende. Thus am I stabled to helpe the by the wyll
of vs thre perfytely to make thy cyte. And myne
offyce shall be to make ỹ hyghe roffes of thy to-
res of the mansyons and of the herbegages Whi-
che shall be of fyne golde shynynge bryght. And I
shall people it of ryght worthy ladyes/ & they shal
be suche that shall haue the prerogatyue and the
honoure amonge these other women as ỹ moost
excellences. And there I shall yelde the by thyne
owne helpe parfyte forteresse and closynge of
stronge gates the whiche I shall go seke in heuen
and I shall delyuer vnto the the keyes with my-
ne owne handes.

Here Xpine telleth howe she spake to the .iij.
ladyes. Ca. viij.

These wordes abouesayd ended Whi
che I had herkened by grete entente
of these .iij. ladyes whiche had drawe
ne fro me entyerly the dysplesaunce that I had before theyr comynge

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Sodaynly I fell downe at theyr feete not onely on knees but all flatte for theyr grete excellence/ kyssynge ꝑ erthe aboute theyr feete worshyppynge theym as goddesses. I began myne oryson of prayssynge of them in this wyse. O lady of soueraygne dygnyte/ Lanterne of heuen gyuynge lyght to all the erthe/ welle of paradyse/ & the Joy of them that ben blessyd/ wherof is come to your hyghnesse suche humylyte that ye haue vouched sauf to come frome your hyghe syeges and shynynge trones in to the troubled tabernacle & darke of a symple and an ygnoraunt studye/ whiche maye not yelde couenable thankynges to suche a benefyce/ & whiche haue by the rayne of the dewe of your swete wordes fallen vpon me departed & tempered the dyrnesse of myne vnderstandynge/ so ꝑ it feleth hym nowe redy to burgyn & put out newe plantes/ dysposed to bere fruyte of profytable vertue and delectable smellynge/ howe shal it be done in me suche grace that I shall receyue the gyfte after your worde to make & forteye nowe ryght in this worlde suche a newe eyte. I am not sayntt Thomas the appostle that made by deuyne grace in heuen a ryche palays to ꝑ kynge of ynde/ Nor my feble wytte can not / ne knoweth not the crafte ne measures/ ne the studye nor the pratyke of buyldynge/ and yf these thynges by possybylyte of connynge were nowe in myne vnderstandynge/ where sholde be taken suffycyent strengthe in my feble womans body to put so grete a thynge to werke/ yet neuertheles my ryght redoubted ladyes howe be it ꝑ the meruaylynge of these newe tydynges be straunge to me I knowe well ꝑ there is nothynge impossybie as to god and I ought not doubte that what thynges ꝑ euer be taken on hande by the counsayle and helpe of you thre/ but that they be wel and fayre ended. Thus worshypped be god with al my power and you my ladyes that so moche haue worshypped me that I am stabled to so noble a commyssyon ꝑ whiche I receyue with grete gladnesse. And se here yout chamberere redy to obey. Nowe cõmaunde after your pleasure.

Here Xpine telleth howe by the commaundement of dame Reason she began to dygge the erthe to make the foundement. Ca. viij.

Reason ꝑ noble lady then answered & sayd. Nowe ryse doughter Without more abydynge/ go we in to the felde of scryptures/ there shall be loũded the Cyte of Ladyes in a playne countre and fruytefull/ there where all fruytes & swete waters ben founde/ and where the grounde haboundeth of all good thynges. Take the pyoys of thyne vnderstandynge and dygge strongly/ & make a grete dyke aboute where thou secst ꝑ trace of my lyne. And I shall helpe the to bere out ꝑ erthe vpon myne owne sholders. And then for

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to obeye to theyr commaũdemente I dressed me lyghtly felynge my selfe by ỹ vertue of them more stronge and more lyght than I was before. So she wente before and I after / and we came in to the forsayd felde / I began to dyke and dygge after her lygne with the picoys of inquisycyon / and my fyrst worke was done in this wyse. ¶ Madame me thynketh well that ye haue sayd to me before applyenge to the purpose of ỹ / ỹ many mẽ haue so moche blamed and blameth generally ỹ condycions of women / that the golde the more it is in the fornayce the more it kyneth hym / whiche is to vnderstonde / that the more they be blamed wrongfully the more encreaseth theyr meryte of theyr prayse / yet I pray you tell me wherfore it is and whens cometh ỹ cause that so many dyuers auctours haue spoken agaynst thẽ in theyr bokes syth that I fele nowe that it is of wronge / whether that nature enclyne them / or yf they doo it for hate / and whens ryseth the cause. Than she answered thus. Doughter for to gyue the waye to goo in more deper I shall here out this fyrst to be borne out. ¶ I knowe that it cometh not of nature / but it is all ỹ contrary. For there is inỹ world no man so grete / ne so stronge as he is of ỹ grete loue that nature by the wyll of god putteth by twene man and woman. But the causes ben dyuers & indyfferent ỹ hath moued & moueth many dyuers men to blame women / and the same wyse ỹ auctours in theyr bokes as ỹ thou hast foũde

¶ For some haue done it in god entente / that is to knowe / for to drawe agayne these men that be out of the waye / by the hauntynge of dyuers women that ben vycyous and lyght / wherof they be allotted / other to kepe them ỹ they be not allotted & to the entente ỹ euery man sholde flee ỹ lyke ỹ is lecherous & foule / they haue blamed all women generally for theyr trowynge to do of al abhominacyons. Madame sayd I then pardon me yf I yelde you here your worde / then haue they done well syth ỹ good entente hathe moued them. For it is sayd that the entente iugeth the man. Fayre doughter ỹ is euyll taken sayd she. For ygnorance maketh not one to excuse hym yf he sle we a mã in good entente / & by his folysshe trowynge then sholde it be well done / yet what so euer they be as in that they haue vsed of euyll ryght. For why to do greuaunce & preiudyce to one partye to trowe to socoure another it is no ryght / and to blame al ỹ condyeyons of women to ỹ contrary of trouthe so as I shal shewe ỹ by experyence. Notwithstandynge they sholde do it in ỹ entente to withdrawe these foles from folye / & allo ỹ yf I blame the fyre whiche is ryght a good element & ryght necessary bycause ỹ some men were brente therin. And also ỹ water for ỹ some mẽ ben drowned in it / & the same wyse yf one sholde saye of all good thynges whiche a mã may vse bothe wel & euyll no mã ought to blame them thoughe these foles abuse thẽ. And these poyntes ỹ haste touched thyselfe in thy

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layenges/yet they ỹ so hath spoken ha bundauntly What so euer was theyr entente they haue taken theyr purpose vpon the large onely to come to theyr entente/so as he dothe ỹ maketh hym to cutte a longe and a large gowne of a pece of cloth that cost hym nought/and no man saythe the contrary so he taketh and grauunteth the ryght of another to his vsage/yet as thou hast sayd other tymes ynowe. If thou sholde haue sought the wayes to withdrawe these men from folye and to kepe them that they laboure not in vayne to blame the lyfe and the condycyons of them the whiche sheweth them vycyous and lyght/as there is nothyng in ỹ worlde ỹ maketh one more to flee to say the ryght trouthe/as dothe a shrewde woman/lyght and curled as it sheweth whiche is a thynge counterfayte & out of her propre condycyon naturall whiche ought to be symple/pryuy/and honest I consente well that they sholde haue buylded soueraynely a good and fayre worke/but to blame all where there ben so many ryght excellent I promyse ỹ that it came neuer of me but that they fayled and fayle gretely/and al they ỹ foloweth them So cast out these foule stones ragged and blacke out of thy werke for they shall neuer serue ne shal not be put i good buyldynge of thy eyte. ¶ Other men haue blamed women for other causes/for to some it is come of theyr owne vyces and some be moued for ỹ defaute of theyr owne ladyes others for pure enuye/some others for delectacyon that of theyr propre condycyon hath to saye shrewdely Other for to shewe that they haue knowe ynoughe of scrypture/and so they grounded them on that ỹ they haue founde in bokes & speketh after those others and alledge them for auctours. Those the whiche it is come of theyr propre vyces ben men that haue vsed theyr youthe in the dyssolute lyfe & haboũded them in many dyuers loues of dyuers women. Thus they are borne vp by dyuers causes whiche taketh no hede of themselfe & waxeth olde in theyr synnes without repentaunce/yet take they sorowe to theyr passed folyes & dyssolute lyfe that they haue ledde in theyr tyme. For nature is waxed colde in them whiche suffreth them not to put theyr courage to effecte after theyr wyll that ỹ appetyte wolde without puyssaunce. So they haue sorowe when they se that ỹ lyfe ỹ they were wonte to calle theyr good tyme is fayled from them & that the yonge men ỹ ben nowe haue the tyme as they were wonte to haue. Thus they knowe not howe to put away theyr sorowe but to blame wome by theyr trowynge to do displeasaunce to others. And one sayth the commune ly suche olde men speke foule and dyshonestly soo as thou mayst se them/and properly of Mathe olus whiche confesseth hymselfe that he was olde full of wyll and no power/& thou mayst proue it true by hym that I haue sayd to the. And byleue it stably that it is in the same wyse of others/but these olde men thus defouled whiche be as ỹ lyfe

of a meſell that may not be heled of the good auc-
tyent men that I haue made perfyte in vertue in
the mouthe of whome after theyr courage all the
wordes ben of good enſaumple/honeſt/and dyſcre
te and whiche hateth all euyll doynge & euyll ſay
enge. And they defame not ne blame nother men
ne women/but hateth all vyces in generall coun
ſaylynge to fle them and folowe the ryght waye.
¶Thoſe that haue ben moued by defaute of theyr
owne body ben ſome impotent and dyſformed of
theyr membres that haue ſharpe and malycyous
vnderſtandynge. And the ſorowe of theyr impo-
tencye can none otherwyſe aduenge them/ but to
blame them of whome cometh Ioye to many by
trowynge to tourne away ỹ pleaſaunce of others
when they may not vſe it in theyr owne perſone.
¶Thoſe that haue blamed them by enuye ben ſo
me myſcheuous men ỹ haue ſene and knowne dy-
uers women of gretter vnderſtandynge & more
noble of condycyon than they be ỹ blameth them
And therfore theyr grete enuye hath moued them
to blame all women/trowynge to withdrawe &
to make leſſe theyr worſhyp & prayſynge/All this
ỹ he hath done I wote not what man in his ſay-
enge that he claymeth tytle of philoſophy in whi
che he trauayleth hym moche to proue howe it per
teyneth not that euery woma be worſhypped mo
che by man/and ſayth that they ỹ maketh ſo mo-
che of them chaungeth wrongfully ỹ name of his
boke/that is to ſay of philoſophye maketh philo
ſopholy. But I promyſe the & affermе ỹ he hym-
ſelfe by the bryngynge forthe of that proceſſe full
of leſynges ỹ he holdeth maketh a ryght philoſo-
pholy. Thoſe that of nature are euyll ſayers/it is
no meruayle whan they blame euery man thou-
ghe they ſaye euyll of women/ & alwayes this I
promyſe ỹ that a man that ſaythe euyll wylfully
of women it cometh of ryght grete age of coura-
ge. For he dothe agaynſt reaſon & agaynſt kynde
Agaynſt reaſon in ſo moche that he is ryght vn-
kynde & euyll knowynge of the grete benefeytes
that women hath done to hym/ſo grete ỹ he may
not yelde them agayne/& by ſo often tymes & con
tynuelly that ſhe dothe to hym of neceſſyte ayenſt
kynde in that that there is no dome beeſt ne bryde
but naturally it loueth derely theyr fader and mo
der. So it is a thynge out of kynde whan a reaſo
nable man dothe the contrary. ¶And ſo as there
is ſo worthy a werke al be it that it be made by a
good mayſter but ſome notwithſtandynge ỹ they
can but lytell they wyll counterfeyte. There ben
many that medle them of endytynge/and they ſe-
me that they may not do amyſſe ſyth that others
haue ſayd in theyr bokes that that they wolde ſay
and as that men ſaythe I knowe ſome of theym
that wyll entremete and medle for to ſpeke in ma
kynge of dyttyes of freſſhe water without ſalte.
¶Suche ben theyr wrytynges and theyr bala-
des without vnderſtandynge or felynge/and ſpe
kynge of the condycyons of women/or of lordes/

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or of other peole/ & they can not knowe themselfe nor adupse theyr captyuous incyuacyousand defautes/ & ỹ symple people whiche den ygnorannt as they saye that it is the beste done thynge in the worlde.

¶ Here Cpine telleth howe she dygged in ỹ erthe whiche is to vnderstande the quellyons that she made to Reason/any howe reason answered her. Capitulo. ix.

SOwe I haue arayed & ordeyned grete worke/so thynke thou to dygge in the erthe after ỹ pourtrayenge of myn pgne. And then to obeye her cõmãdement I smote with all my myght in this manere. Madame whens came it to Ouyde that is of reputacyon amonge poetes as one of the mooste souerayne/ notwithstandynge ỹ dyuers clerkes say/and my Iugement accordeth to the same alwayes vnder your correccyon ỹ Vyrgyle was more to prayse & his Wrytynges of more spedefulnesse than his whiche blamed women so moche in many of his dyttyes as in the boke ỹ he made whiche is called the crafte of loue/ & also in other of his volumes. ¶ Answere. Ouide was a subtyll man in the crafte and scyence of poetrye and had grete vnderstãdynge/ all be it he lete his body slyppe in to all vanyte & delyte of flesshe/ not onely in one loue/ but habandoned hymselfe to al women so as he myght. Nor he kepte not measure nor trouthe to no woman/ but haunted this lyfe in his youthe as longe as he myght/ for ỹ whiche at the last he had the reward and payment ỹ vnto suche a case perteyneth. That is to knowe/ sclaundre/ losse of goodes and membres/ Wherfore for his grete voluptuousnesse as well in dede as in worde counsaylynge the ponge folke to lede the same lyfe he was sente in to exyle. Also as it happened after that by fauoure of some ponge pupsslaunt Romaynes he was called agayne fro exyle. And he kepte hym not after frome fallynge agayne in his eupll doynge / Wherof he was somwhat punysshed before. And then he was chased and dysseuered frome his membres by his owne deserte. Thus it is to the purpose that I sayd to ỹ aboue. For When he sawe that he myght not lede ỹ lyfe in the whiche he was wonte to delyte hym so moche. Thẽ he toke on hym strongly to blame women by his subtyll reasons/and by that enforced hym to dyspraise them to others. ¶ Madame ye say wel. But I haue sene a boke of another auctoure Italyen. I suppose of the contrary or of the marches of Costane Whiche calleth hym Cecodastoly that sayth in a chaptre meruayllous abhompnacyons more than ony other suche as be not to reherce of no persone that hathe vnderstandynge. ¶ Answere. Thoughe Cecodastoly saye eupll of all Women/ Doughter meruayle the not for he had all women in hate & dyspleasaunce

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and ꝑ same wyfe by his horyble shrewdenesse he
wolde make them to displease & to be hated of al
men. So he was alowed after his meryte/for by
the deseruynge of his cursed lyfe he was brente
in the fyre ryght dishonestly. ¶ Another lytell bo
ke in latyne I sawe also madame/ ꝑ nameth hym
the secrete of women whiche speketh of ꝑ makyn
ge of theyr bodyes natural many grete defautes
¶ Answere. Thou mayst knowe by thyselfe with
out ony other proue/ ꝑ that boke was made at vo
lentees & fayntly coloured as thou hast redde whi
che is an open thynge to the ꝑ it is drawne all of
lesynges/ & thoughe ꝑ some men saye that it was
arystotyll/ that is not to byleue that suche a phylo
sophre was so charged with so false tales. For by
that/ that these women maye clerely proue & kno
we that some thynges ꝑ he toucheth be not true/
but verye fables/ thus they may conclude ꝑ these
maters that he treateth of be very lesynges. But
remembrest ꝑ it not that he saythe at his begyn-
nynge ꝑ I wote not what pope cursed euery man
that sholde rede it to ony woman/ or take it th-m
to rede. Madame I remembre it wel. Than kno
west not thou the malycyous cause wherfore this
Jape was gyuen to be byleued of best̄all men &
nyce at the begynnynge of ꝑ boke. Madame nay
but yf ye tell it me. It was to ꝑ entente ꝑ women
sholde not haue no knowlege of that boke nor of
that cōteyned in hym. For he ꝑ made it knewe wel
that yf they redde it or herde it redde/ ꝑ they sholde
knowe well ꝑ it was but tryfles so they sholde ha
ue spoken ayenst hym & mocked hym. Thus wol
de ꝑ auctoure ꝑ made it mocke & begyle ꝑ men ꝑ
sholde rede it by this way. Madame I am remē-
bred ꝑ amonge these other thynges ꝑ he hath sayd
whē he hath spoken ynoughe of ꝑ impotence im-
pfeccyon & feblenes whiche is cause of nyll hap-
pynge of womans body in ꝑ wombe of ꝑ moder ꝑ
nature is ashamed/ when she sawe ꝑ she had four
med suche a body as a thynge imperfyte. Ha the
grete foly owete frende & the grete blyndnesse out
of all reason ꝑ moueth or styreth ony man to say it
& howe nature whiche is ꝑ chambryere of god is
she moze maystresthā her mayster almyghty god
whiche had ꝑ shap of man & woman in his thou-
ght when it came to his wyll to fourme Adā of ꝑ
slyme of ꝑ erthe in the felde of Damas/ & when he
had made hym he brought hym in to paradyse ter
restre whiche was & is the wozthyest place of this
lowe wozlde / & there Adam slepte & of one of his
Rybbes to ꝑ entente ꝑ he sholde loue woman as
his owne flesh he fourmed ꝑ body of ꝑ woman/ so
the mooste soueraygne werkeman had no shame to
make & fourme the body of womā/ and sholde na
ture be ashamed therof. ¶ Ha ꝑ grete some of fo-
lyes to saye ꝑ it is trewe/ and howe was she four
med I wote not yf ꝑ notest it/ she was fourmed af
ter the ymage of god. O howe durste the mouthe
say so eupl of so noble a pryncte/ but some be so gre
te foles ꝑ they trowe when they here say that god

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made man after his ymage ꝑ it be to say of mate-
ryall body. But it is not so / for god had not then
taken the body of man but it is to vnderstande of
the soule whiche is a spyryte vnderstandynge the
whiche shal endure wout ende to ꝑ lykenes of the
deite / ꝑ whiche soule god made & put as good &
as worthy & all euen to the body of woman as of
man. But yet as to the makynge of the body the
woman was made of the moost soueraine werke
man / and in what place was she made / In pa-
radyse terrestre / wherof came the soule matere ꝑ
she was made of. May it was of the moost noble
matere that euer was made that was of the bo-
dy that god made. Madame after that that I fe-
le of you womā is ryght a noble thynge. But yet
Tullyus sayth ꝑ a man sholde neuer serue a wo-
man / and he that dothe it defouleth hymselfe / for
none ought to serue that that is lower than hym
selfe. ¶ Answere. He is happy that serueth ꝑ vyr-
gyne that is aboue al the aungelles / and he or she
that is moost hyghe ought to serue her in whom
all vertue haboundeth. Also madame one of the
Cathons sayth whiche that was a grete clerke / ꝑ
yf ꝑ worlde had ben without we sholde haue ben
conuersaunt with goddes. ¶ Answere. Nowe
mayst thou well se the folyshym that men helde
so sage. For by ꝑ encheson of woman men reygne
th with god. And yf ony wolde saye ꝑ man was
banysshed by woman by the cause of dame Eue /
I saye ꝑ he hathe goten more hyghe degre by our
lady Mary than he lost by Eue in so moche ꝑ the
manhode is Joyned to ꝑ godhede & that had not
ben yf the trespace of Eue had not ben. So bothe
man and womā ought to lyfte vp themselfe from
that defaute / & he that worshyppeth woman wor
shyppeth hymselfe. For of so moche as mannes
nature fell more lower by suche a creature as wo
man / by woman she is lyfte vp agayne more hy-
gher / & to be conuersaunt with goddes as Caton
sayth yf womā had not be / he sayd more truer thā
he wende / for he was a paynyme / & amōge thē of
ꝑ lawe they vnderstode as well goddes to be in
helle as in heuen / ꝑ is to knowe the deuylles whi
che they called theyr goddes of helle. So it is no
Jape that men sholde haue ben cōuersaunt with
those goddes yf our lady Mary had not ben.

¶ Also of the same altrycacyons and answeres.
Capitulo. r.

ALso the same Caton sayth yet that the
woman ꝑ pleaseth a man naturally re
sembleth the rose whiche is pleasaunt
to se / but ꝑ thorne is vnder & pryckeths
¶ Answere. This Caton sayth more
trewer agayne thā he wende. For euery good ho
nest woman & of good lyfe ought to be & is one of
the pleasauntest thynges ꝑ is to se. And alwayes
there is the thorne of drede to do amysse & a com-
pūcyon in her courage whiche ꝑ parteth not fro

Cyte of La. Ee.j.

her. And ỹ maketh her to holde her pryus & sytteth styll/& that is it ỹ kepeth her. Many auctours bereth wytnesse madame ỹ women ben by nature synful. Doughter thou hast herde speke of a prouerbe that sayth that ỹ nature gyueth may not be taken away. So it sholde be to grete a meruayle yf they sholde be so enclyned to synne naturally. For the women ỹ loueth her worshyp nature styreth them neuer to come in suche places where as ỹ synne that is sayd of them is vsed / as in tauernes & other places to ỹ or for that ordeyned / & yf ony man wolde ans were & saye ỹ shame kepeth them/ I say ỹ is not true. For it is another thynge that kepeth them whiche is theyr naturall condycyon whiche is not so enclyned therto. And I put case that they were so enclyned & that shame gaue them suche resystence contrary to theyr naturall inclynacyon that ỹ vertue and constaunce sholde tourne them to grete worshyp & prayesynge. And to ỹ purpose remembrest thou not that not longe ago that as thou were in a festfull day at the gate of thyne house deuysynge one & other with a worshypfull damoysell thy neyghboure. And ỹ sawest a man come out of a tauerne ỹ wente talkynge w̃ another sayenge / I haue spente thus moche at ỹ tauerne/& my wyfe shall drynke no wyne to nyght. And then thou called hym to the and asked ỹ cause why/and he sayd to the. For this cause madame. For she hathe suche a condycyon that euery tyme that I come from the tauerne she asketh me howe moche I haue spente/& yf it be more thã .xij. pens she wyll recompence me by the soberness of her mouthe/& that ỹ I haue spente to moche & sayth ỹ yf we bothe sholde spende so largely/ oure crafte sholde not tournyll he vs to our dyspence. Madame sayd I then of ỹ I remembre me well. & then she sayd to me. Thou mayst knowe by ensamples ynowe ỹ by nature women ben sobre / & those ỹ be not they go out of kynde/ for there may not be a more leweder vyce in a woma than glotony/ for ỹ vyce draweth to hym many other vyces But ỹ mayst well se of them grete companyes & grete prese in theyr chyrches at sermons & at pardons holdynge theyr beedes in theyr handes sayenge theyr prayers. Madame sayd I ỹ is trouthe But these men say ỹ they go fressh he & Joly to shewe theyr beaute & to drawe these mẽ to theyr loue Ans were. That sholde be a thynge for to byleue dere frende yf one sawe none there but yonge women & fresshe/ but ỹ shalte se there for one yonge womã .xx. or .xxx. olde of symple habyte to go & haunte ỹ places of deuocyon. And yf deuocyon be amonge women it sholde folowe in ỹ same wyse ỹ charyte fauteth not there/ for they vysyte ỹ syke & comforte thẽ/ they renne to poore people & serche th hospytalles & bury ỹ deed bodyes. Me semeth ỹ these be ỹ werkes of womẽ ỹ whiche ben ỹ soueraygne traces ỹ god cõmaũdeth vs to folowe. Madame ye say wel/ but there is an auctour sayth ỹ womẽ by nature haue yll courage & be aschyldrẽ

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And for that cause chyldren ben cõuersaunt with them / & they with the chyldren. ¶ Answere. Nay ghter yf thou take hede to ỹ nature of a chylde of his condycyon / he loueth frendlynesse / & swetnes And what thynge is there in ỹ worlde more swet ter & more amyable than is a woman well set in ordre. Ha the cursed people of the deuylles condy cyon that wolde haue the welthe & vertue of mekenesse and benygnyte that is in women tourne to cuyll & in to reproffe. For thoughe women loue chyldren / it cometh not of them by ỹ vyce of ygno raunce / but it cometh of the swetnesse of theyr cõdycyon / and yf they be as chyldren in benygnyte of that & in that they be well counsayled. For so as the gospell recordeth. Ne sayd not our lorde to his appostles when they stryued amonge theym Whiche sholde be moost grete / & he called a chylde and layde his hande on his heed and sayd. I saye you certaynly that he that wyl holde hym lytell & meke as a chylde shal be moost hye. For who that meketh hym shall be enhaunced / and he ỹ enhaun ceth hym shall be put lowe. Madame men dothe me grete hurte of one prouerbe in latyne ỹ they re proue women by often tymes whiche sayth wepe speke / and spynne / god hath put in woman. ¶ An swere. Forsothe swete frende that worde is true howe be it that he ỹ trowed or sayd ỹ in reproue / it was for them a good happe whiche by spekyn ge / weppynge / & spynnynge haue ben saued / thus god put in them suche condycyons. And agaynst them that so moche reproueth them in the condy on of weppynge. I saye yf that our saupour Jhesu cryst to whome no thought is hydde and whiche seeth euery courage had knowen that ỹ teeres of women had come onely of fragylyte and symple nesse / the dygnyte of his grete hyghnesse had not ben so enclyned to yelde hymselfe teeres of ỹ eyen of his worshypfull & gloryous body by compassy on when he sawe Mary Magdaleyne & Martha her syster wepe for ỹ dethe of theyr broder Lazare whiche he raysed from the dethe. O howe many grete graces god hath done to women bycause of theyr teeres. He dyspraysed not the teeres of the forsayd Mary Magdaleyne / but accepted them in so moche that he pardoned her of her synnes / & by the merytes of them she is in heuen gloryously Also he put not awaye those teeres of ỹ wydowe Whiche wepte for her deed sone ỹ one bare to the erthe. And our lorde whiche is ỹ welle of all pyte moued of compassyon for the teeres of her wente to aske her / wherfore wepest thou / and then ano ne he raysed the chylde to ỹ lyfe. Other grete gra ces whiche sholde be longe to telle god hathe do ne to many women for theyr weppynge & alwaye dothe. Wherfore I suppose that bycause of theyr weppynge and theyr deuocyon many of them ben saued & others also whiche they pray for. Ne was not sayntAustyne ỹ glorypus doctoure of ỹ chyr che conuerted to the fayth / bycause of weppynge of his moder. For that same good lady wepte with

out seasynge prayngе to god ỹ it myght please hȳ
to enlumyne the herte of her sone whiche was at
ỹ tyme a paynyme & out of ỹ byleue from ỹ lyght
of ỹ faythe. Wherfore this good lady wente often
tymes to requyre saynt Ambrose ỹ he sholde pray
to god for hym/& then my lady reason sayd to me
I suppose sayd she ỹ it sholde be a thynge impos-
sible ỹ so many teeres of a womā sholde be lost. O
blessyd saynt Ambrose thou trowed not ỹ so ma-
ny teeres of a womā sholde be set at nought/ and
that may be and were to men ỹ reproue women ỹ
bycause of theyr weppynge/ of a woman is ỹ holy
lyght in the fronte of holy chyrche whiche clereth
& enlumyneth all the chyrche. That is to knowe
saynt Austyne. Soo lette men speke no more of ỹ
as nowe. The same wyse truely god put the spe-
kynge in woman worshypped be he. For yf speche
had not ben put in theym they had ben dome/ yet
contrary to ỹ that the prouerbe whiche I knowe
not who made it at his pleasure in the reprofe of
women/yf language of ỹ woman had ben so mo
che reprouable & of so lytell auctorite as some mē
wolde saye/our lorde Jhesu Cryst had neuer vou
ched sauf ỹ so worshypfull a mystery as ỹ was of
his glorious resurrection whiche was fyrst an-
nounced by womā as he hymselfe commaunded
to the blessyd Mary Magdaleyne to whome he
appered fyrst on Ester day that she sholde tell it &
ānounce it to his dysсyples & to Peter. O blessyd
lorde Jhesu loued be thou whiche with other infy
nyte gyftes & graces ỹ thou hast done & gyuen to
woman kynde woldest that woman sholde be ỹ
berer of so hyghe & worshypfull tydynges wel ou
ght these enuyous men to be styll yf they adwyse
them well. It was a good happe ỹ the womā of
Cananee was so grete a speker whiche dyde nou
ght elles but crye after our lorde Jhesu Cryst go-
ynge by the stretes of Jherusalem sayenge. Haue
mercy on me lorde for my doughter is syke. But
what dyde our lorde god he in whom al mercy ha
bounded & haboundeth / and to whom it suffyseth
one onely worde compynge from the herte to haue
mercy. It semed ỹ he delyted in many wordes of
ỹ mouthe of ỹ woman alway perseueraunt in her
prayer/but wherfore dyde he it / It was to proue
her stedfastnesse. For when he herde her lyken her
selfe to dogges/that semed a lytell rudely for ỹ she
was of a straunge lawe and not of goddes lawe
She had no shame to speke well & wysely in say-
enge. Lorde it is true ỹ the lytell dogges eteth ỹ
crommes that falleth from ỹ table of theyr lorde.
O ryght wyse woman who hathe tought the to
speke so. Thou gatest thy cause by thy language
yssued of good wyll/ and well it semed. For oure
lorde bare wytnesse of his owne mouthe/ retour-
nynge than vnto his appostles sayenge to theym
that he had not founde suche fayth in Israell and
graunted vnto her request and desyre. Ha who
maye somme suffysauntly the worshyp in ỹ kyn-
de of woman the whiche the enuyous men wyll

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so vyspraysle consyderynge that in the herte of a lytell woman of the kynred of paynymes / god foude more faythe than in all the byllhoppes & prynces or preestes / or in the people of Jewes ꝑ called theselfe the worthy people of god. In suche a manere spake also longly & w̄ grete pleatynge & wel for her the woman Samarytane that was come to drawe of the water / where she founde Jhesu cryst syttynge all wery. O thou blessyd godhede conioyned to the worshypful body. Howe myght thou suffre thy holy mouthe to open / and to holde the rayne of wordes of helthe to this poore & lytel woman synner / ꝑ whiche was not of that lawe. Truely thou shewed well ꝑ thou dysdayned not ꝑ deuoute kynde of women. Ne spake not wysely the woman ꝑ sate at the sermone of our lorde Jhesu Cryste whiche was so embraced with his holy wordes / so as one sayth ꝑ women may not byleue so soone / yet she spake at ꝑ tyme / & then she rose with a grete wyll & sayd. Blessyd be ꝑ wombe that bare the & the pappes that thou soked. Thus thou mayst vnderstande fayre swete frende that god hathe shewed ꝑ truely he loueth language to be well serued. So that ought not to be reproffe to them wherof so moche welthe cometh and so lytell euyll / for no man seeth grete preiudyce come of theyr language. And as to synne / truely it is goddes wyll ꝑ it be kyndely to them. For that offyce is necessary to goddes seruyce / & to ꝑ helpe of euery creature reasonable / without the whiche worke the offyces of the worlde sholde be mayntayned in grete foulenesse and vncleanesse. So it is grete shrewdenesse to put that in to ꝑ reproffe of woman that ought to tourne them to grete honoure and prayslynge.

Cxpine demaundeth of Reason wherfore it is that women sytteth not in the syege of pleadynge Capitulo. xj.

Right hyghe and worshypfull lady / your fayre reasons satysfyeth right gretely my thought. But yet tell me yf it please you the trouthe / wherfore is that ꝑ these women holde noo pleadynge in the courte of Justyce / nor they knowe not of the caules ne dothe no Jugement. For these men saye ꝑ it is for they can not / & that woman ꝑ sytteth in ꝑ place of Justyce gouerneth her shrewdely. Doughter these ben but Japes & thynges contryued of that ꝑ one lyst to say of women But he that wolde demaunde the causes and reasons of al thynges it sholde be to moche to answere. Howe be it that Arystotle in in his boke of problemes yeldeth reason of many thynges / & in the same wyse in the boke of propryetees of thynges ben conteyned ꝑ beynges of dyuers accyons naturalles. But as to ꝑ fayre frende the same wyse yf it be demaunded why god ordeyned not ꝑ these men sholde do ꝑ offyces of women / & the women

the offyces of men. But ȳ auk were is this ȳ as a wyse lorde well ordeyned stablysheth his meyne to do dyuerse offyces one one thynge / another another thynge/ as to that ȳ one dothe another do the not. The same wyse god hath ordeyned man & woman to serue/ & also to helpe/ comforte/ & hol de company one with another euery of them in ȳ he is ordeyned to do/ & hathe gyuen to euery kynde suche nature & inclynacyon as to do his offyce competently pertaynynge to hym/ howe be it that mannes nature abuseth often tymes in ȳ that he ought to do. He hath gyuen to men body stronge power/ and hardy to go & come & speke / and for ȳ these men that haue ȳ nature lerneth the lawes/ & ought to put them in execucyon/ to holde ȳ worlde in the ordre of Justyce. And they be bounde ȳ in case ȳ ony wolde not obey to ȳ lawes establed by ryght & reason ȳ they sholde make them to obeye by force of theyr bodyes and by puyssaunce of armes & that the women may not do. For howe be it that god hath gyuen them vnderstandynge yet they may not vse it in ȳ manere for theyr honeste. For it were not conuenyent that they sholde goo se we them in Jugement as these men done. For there ben ynowe ȳ dothe it / for what nedeth thre men to lyfte vp a fardell ȳ twayne may lyghtly bere it away / yet yf some men wolde saye ȳ women haue not sufficyent vnderstandynge for to lerne the lawes / the contrary is made open by experyence / and it appereth of many women / as it shall be sayd here after ȳ whiche haue ben ryght grete philosophres & haue lerned more subtyll scyence and more hyghter than the lawes wryten by men. And also who wolde purpose that they haue not naturall wytte in dede of polycye & of gouernaunce. I gyue ȳ ensample of many grete maystresses that haue ben in tyme past / & also in thy tyme / to ȳ entente ȳ thou sholdest knowe the better my trouthe of them that haue ben wydowes whiche haue kepte good gouernaunce in all theyr doynges after the dethe of theyr housbandes / whiche gyueth open experyence ȳ a woman that hath vnderstandynge is conuenable in all thynges.

Here it speketh of ȳ Empresse Nycholc & after of dyuers noble quenes and pryncesses of Fraunce. Capitulo. xij.

TEll me I praye the where was euer that kynge of grete vnderstandynge in the dede of polycye of gouernaunce to kepe soucrayne Justyce / and also of hyghe magnyfycence in lyuynge that is reede of the ryght noble Empresse Nycholc. For notwithstandynge that in these countrees grete / large & dyuers that she had the rewle of had ben kynges of grete fame called Pharaons of whom she was descended. This lady was she that fyrste began to lyue in her royalme after

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lawes & worldely polycy/& she destroyed the rude maners of lyuynge of those countrees ꝑ she had in gouernaunce. And these auctours saye ꝑ speketh of her that she amended ꝑ rudenesse of her people. And she was heryptoure of the forsayd Pharaons/not onely of ꝑ lytell countre/but of the royalme of Arabee of Ethyope and of Egypte/& of ꝑ Ile Waromye whiche is ryght longe and large/ and habundaunte of all manere of goodes whiche is closed with the flode of Nyle whiche she gouerned by meruayllous prudence/What shall I saye more of this lady whiche had all this welthe but that she was so wyse & of suche gouernaunce ꝑ holy scrypture speketh of her grete vertue. She herselfe ordeyned lawes and ryghtes to gouerne her people. She habounded in grete noblesse and rychesse more than ony man in tho ye dayes/& she was profounde & experte in scryptures & in sciences. And she had so hyghe a courage that she dysdeyned to be maryed ne wolde that no man sholde haue kno wlege of her body.

¶ Of the quene of Fraunce whiche was named Fredegonde. Ca. xiij.

Of ladyes of wyse gouernaunce I myght telle the ynoughe. The quene of Fraunce Fredegonde that had ben ꝑ wyfe of kynge Charles notwithstandynge she was cruell out of naturall

lawe of woman/yet after the dethe of her housbande she gouerned the royalme of Fraunce by grete prowesse whiche was at that tyme in ryght grete balaunce. For there was lefte her a sone without mo heyrtours of his fader the whiche was called Clotharye/so there was grete deuysyon amonge the lordes bycause of gouernaunce/& vpon ꝑ there fell grete warre to ꝑ royalme/yet this lady held he contynually her sone bytwene her armes. And she called & assembled theyr lordes in a counsayle & sayd lordes se here your kynge/ye haue not forgoten the trouthe/whiche alwayes hath ben in Fraunce/and nowe dysyre hym not thoughe he be a chylde/for by ꝑ helpe of god he shall encrease and when he shall come to age he shal know his good frendes and shall rewarde them after theyr desertes. So I pray you dysheryte hȳ not wrongfully. And as for me I make you certayne that he shall rewarde them that well and truely mayntayneth hym that they shall be the better euer after. And so this quene appeased ꝑ lordes thrughe the whiche sadde gouernaunce she dyde so moche that she dreve her sone out of his enemyes handes and nourysshed hym herselfe tyl that he was of age and by her he gate the crowne and the worshyppe of the royalme whiche had neuer ben done but by the grete prudence of her.

¶ And in the same wyse one maye saye of the ryght wyse/and in all cases good the noble quene Blaunche moder vnto Sayne Lowes/whiche

Cyte of La. Cc.iij.

so nobly & prudently gouerned ye royalme of Fraū
ce yll her sone were rype of age/Whiche was ne-
uer better gouerned by man/& also whan he was
come to his age by ye proffe of her wyse gouernaū
ce she was alway chyefe of his counsayle/and no
thynge was done withouthet and also she sewed
her sone all waye in batayle and in warre/other ws
out nombre I myght tell ye to this purpose Whi-
che I let passe for shortnesse of tyme/yet syth ye we
be entred to speke of ladyes of Fraunce without
goyenge ferther to seke straunge storyes. Thou
sayest in thy tyme ye noble quene of Fraūce Jane
wedowe of kynge Charles the fourth/yt thou ha
ne it in mynde. Adupte the grete welthe that ye fa-
me of this noble lady wytnesseth as moche in no
table ordynaunce of her couete as in manere of ly
uynge & in soueraygne Justyce. It was neuer spo-
ken of pryncs that mayntayned and kepte better
in his londe ye was pertaynynge to hym thā this
lady dyde. And the noble lady that was wedded
to the duke of Orlynaunce sone of kynge Philyp
resembled her wel/the whiche in her wydowhode
in the whiche she was longe tyme maynteyned
Justyce in her countre so ryghtfully that no man
myght do better. Also the quene of Fraūce da-
me Blaunche whiche was wyfe to kynge Johan
mayntayned her londe and gouerned by grete or-
dre of ryght & Justyce. And what myght one saye
of the worshypfull and wyse lady the duchesse of
Anjou some tyme doughter to the holy Charles
de Bloys duke of Britayne/and after was wyfe
to the yonger brother of ye kynge of Fraūce./The
whiche duke was called syth kynge of Cecyl how
helde she vnder the rodde of Justyce/ the londes &
countrees/as well of Prouance as of other that
she gouerned and helde in her honde for the ryght
noble chyldren whyle ye they were yonge/ Where
was euer clamoure or playnte harde of wronge
done that this noble lady sholde do. In the same
wyse the Coūtesse de la marche lady & countesse
of Uandome & of Castres whiche yet is on lyue/
What myght one saye of her gouernaunce Wolde
it not be knowne howe & in what manere her Ju
styce was mayntayned/& she herselfe as a good &
wyse lady toke hede therto curyously. And what
sholde I say more/ one myght say yn oughe of gre
te ladyes/meanes/& lesse/ in the same wyse howe
they dyde that ye was pertaynynge to them Who
so wyl take hede. It semeth me that one myght se
that these noble ladyes in theyr wydowhode ha-
ue sustayned & suffycyently well kepte Jurysdic-
cyon & ryght in theyr lordelhyppes as theyr hous
bandes dyde that tyme lyuynge & as well loued
of theyr subiectes & better. For be it no doubte nor
dysplesaunce to men ye there ben many women
ye haue better vnderstandynge than some of these
men haue/of the whiche yt theyr houbandes had
byleued them that they had had suche vnderstan-
dynge as they had it myght haue tourned therm
to grete profyte/ yet thoughe these women com-

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munely medle them not of the dede of Jugement ne pronounce the cauſes of partyes it is to theym no force. For by ſo moche they haue the leſſe charge to theyr ſoules and to theyr bodyes. And howe be it that it is a thynge neceſſary for to punyſſhe ỹ euyll doers and to do ryght vnto euery man/there ben men ynowe & ſuche offycers that they myght wyll he ỹ they had neuer knowne more than theyr moders. For yf they go all the ryght waye/ god knoweth of the whiche if there be ony fraude theyr punycyon is not lytell.

¶ Of altercacyons and argumentes of Xpine to dame Reaſon. Ca. xiiij.

CErtes madame ye ſay ryght wel/ and your reaſons ben ryght well ſowyn ge in my courage. But yet thoughe it be ſo of theyr vnderſtandynge is that proued that women haue feble bodyes/tendre and not myghty in the dedes of ſtrengthe/and by nature they ben cowardes/ and this is one thynge that maketh moche leſſe the degree and auctoryte of the kynde of woman/by the Jugement of men. For they wyll ſaye that in ſo moche as a body is more imperfyte in euery thynge ſo moche is it abredged and made leſſe of his vertue. And by that that thou foloweſt it/ it is ỹ leſſe for to prayſe. ¶ Anſwere. Dere doughter thys folowynge is not good nor to be ſuſteyned. For without fayle one ſeeth often tymes ỹ when nature hathe reſtrayned ony thynge from a body ỹ ſhe hathe fourmed/ſhe rewardeth ỹ body in ſome other thynge of as moche valoure as thus. If a woman be imparfyte of ſhap/or of beaute/or of impotencye/or feblenes of membres it is ſygne ỹ ſhe recompenſeth her with ſome other thynge that is more worth than ỹ ſhe hath berafte her. Enſample as it is ſayd of the grete philoſophre Ariſtotle whiche was ryght lewde of ſhap/one eye hygher than that other and of ſtraunge vyſage/yet thoughe he had ony deformyte of body or of ſhap truely nature recompenſed hym ryght gretely in vnderſtandynge retentyfe and felynge as it appereth by this antentyke wrytynges ſo ỹ recompenſynge of ſo grete wytte was of more valoure thā thoughe he had a body lyke vnto Abſolon. In the ſame wyſe one maye ſay of the grete Emperoure Alexandre ỹ was but lytell of body yet had he grete vertue in his courage as it appered & ſo it is by many others. So I promyſe the fayre loue ỹ the grete & ſtronge body cauſeth not the vertuous & myghty courage/but it cometh of a vertuous ſtrēgethe & maners ỹ is gyuen of god/whiche graunteth to nature to leue to ſome creatures reaſonables more thā to ſome others/for it is a gyfte hyd in the vnderſtandynge & in courage/ & not onely in the ſtrengthe of body nor of membres thus we knowe often tymes by that ỹ grete men ynowe &

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of stronge membres we le they be latches faylyn ge & recrayed / & of others that haue ben lytell & fe ble of body ꝑ ben hardy & full stronge / & the same wyse it is of other vertues / but as to ꝑ hardynes & suche strengthe / god & nature hathe done ynou- ghe for women in ꝑ that he hath gyuen them Im potencye. For at ꝑ leest they ben agreably excused by ꝑ defaute in so moche ꝑ they do not these horry ble crueltees ꝑ wronges & the grete greues & ex- torcyons the whiche are done to ꝑ worlde bycau se of strength / so they shal not haue suche punysh mentes as suche case requyreth / & it tholde haue ben ryght good for ꝑ soules of man ꝑ they myght haue passed the pylgrymage of this worlde in the feble body of woman. And truely I saye & come agayne to my purpose ꝑ yf nature had not gyuen grete strengthe of membres to a womans body ꝑ she recompenseth her ryght well in that ꝑ there is gyuen to her a more vertuous inclynacyon / ꝑ is to loue god / & to be dredefull naturally to do cō trary to his commaundementes / & those that do other wyse dothe out of kynde. But alwayes ad- uyse the dere doughter howe it semeth ꝑ god lyst to showe all degrees to men thoughe ꝑ they say ꝑ for as moche as womē haue not all so grete stren gthe & hardynesse corporall as communely these men haue ꝑ they ought not bylene ꝑ it is for that that al bodely strengthe and hardynesse be slyptte fro the kynde of womā. It appereth by that that in many women there is shewed grete courage / strengthe & hardynesse to vndertake all maner of stronge thynges & to accheue them lyke as dyde these grete men & solempne conquerours of whō there is made so grete mencyon in wryptynges as I shall remembre ꝑ here after by ensample. Fayre doughter nowe I haue ordeyned & arayed for ꝑ a pytte grete and large. And I haue borne out vpō my sholdres ryght grete burdens of rubysshe of the erthe. And it is tyme ꝑ thou sette in these grete & stronge stones for the foundement of ꝑ walles of the cyte of Ladyes. Nowe take thy truell & thy plumbe w̄ thy lyne & make ꝑ redy to werke strong ly ꝑ masonry by grete dylygence. For se here a gre te and a large stone whiche I wyll ꝑ it be ꝑ fyrste set in the foundement of thy cyte / & knowe it ꝑ na ture herselfe hathe pourtrayed it by the sygnes of Astrologye for to be alowed in this werke. Nowe drawe the a lytell abacke & I shall cast hym on.

¶ Of the quene Semyramys. Ca. xv.

Semyramys was a woman of ryght grete vertue in dede of grete & vyctо ryous courage / in vndertakynge of entreprynses / and in hauntynge of de des of armes / the whiche was so ex- cellent that the people there the whiche were pay nymes sayd that for the grete myght and streng- the that she hadde bothe vpon the lande / and vp- on the see / that she was syster vnto the grete god

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Juppter and doughter to the auncyent god Saturnus whiche they called the god of the lande & of the see. This lady was the wyfe of kynge Aynus ꝑ named ꝑ cyte of Aynyue of his name. And he was so grete a conqueroure that by the helpe of his wyfe Semyramys whiche lykewyse as he rode alway with hym in harnoys/he cõquered ꝑ grete Babylone & all the lande of Assyre & other countrees many. It happened that the lady beyn ge yet ynoughe in yonge age Aynus her housbãde was slayne with an arowe at the assaulte of a cyte/yet when the obsequyes & the solompnytees was couenably done of the forsayd kynge/the la dy neuer lefte ꝑ exercyse of armes/but more than before by ryght grete courage toke ꝑpõ her to go uerne by strengthe the lordshyppes/royalmes/& landes whiche her housbande & she had conque red with the swerde/whiche landes & royalmes she kepte ryght notably by grete discyplyne of che ualrye. So & in suche manere she haunted and ac complysshed so many of notable werkes that no man in vygure and in strengthe surmounted her /This lady in whom habounded ryght hardy cou rage/ne doubted no payne/ne was not aferde of no perylles/but put herselfe to all thynges by su che excellence ꝑ she ouercame all her aduersaryes ꝑ had trowed to put her in her wydowhode out of all her cõquestes. By ꝑ whiche she was so dredde & doubted in armes ꝑ she kepte not onely ꝑ coun trees before conquered but wt a ryght grete armye wente vpon ꝑ lande of Ethyope whiche she ouer came by grete strengthe & put it vnder subiecyon & Joyned it to her Empyre. From thens she wen te with a grete puyssaunce in to Inde/and assay led strongly the men of Inde/to whom there was neuer man approched to make them warre. So she ouercame them and put them vnder her sub iecyon/& syth she wente ferther vpon theyr coun trees so moche that to say shortly that she conque red all the orient whiche is called the Est parte of ꝑ worlde whiche were ryght grete and myght ty. This Semyramys enforced & made agaynst ꝑ cyte of Babylone whiche was founded by Nem broche and the gyauntes and was set in the felde of Semyaar grete and of meruayllous strengthe and cyrcuyte/and so this lady made it more stron ger of dyuers defenses/and lete make aboute lar ge and depe dykes. Semyramys was in a tyme in her chambre & maydens aboute her kemynge her heed. It happened that tydynges came ꝑ one of her royalmes began to rebell agaynst her. So she lyfted vp herselfe and ware by her puyssaun ce that the other tresse of her heed sholde neuer be tressed whiche was vntressed tyll the tyme that she had venged her of that iniury and put agayne that londe in to her subiecyon. So she made ano ne all her men to arme them in a grete multytude and wente vpon their rebelles & by meruayllous strengthe put them vnder subiecyon/& thus they and all her other subiectes dradde her that neuer

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syth they durste not moue a fote to rebell. Of the whiche nobie dede and couragyous longe tyme after gaue wytnesse a grete ymage made of bzalle gylte, rychely lyfte vp vpon an hyghe pyller in Babylon: whiche represented a pryncesse holdynge a swerde in her hande / & one of the sydes of her heed trossed & ꝑ other not. This quene fouded & edyfyed of newe dyuers cytees & stronge places & accõplysshed many other grete dedes so moche ꝑ there was neuer wryten of no man of so grete courage ne of moze meruaylous werkes worthy to be had in mynde. It is trouthe that many blameth her & so she ought of ryght yf she had ben of our lawe of that ꝑ she toke her owne sone to housbande ꝑ she had goten of Nynus her lozde but the causes that moued her to that were .ij. ꝑyncyppally / that one that she wolde not haue had in her Empyze none other lady crowned saue onely herselfe ꝑ whiche sholde haue ben if her sone had wedded ony other lady, that other cause was that her semed no mã worthy to haue her to his wyfe saue onely her owne sone, yet was this cause ꝑ gretter thzughe whi the she was somwhat excused in ꝑ that she was not of our lawe / foz ꝑ people lyued after ꝑ lawe of nature where one durste doo to another without mysse takynge that whiche his herte percepued / oz despred. Foz it is no doubte that if she had thought that it had ben euyll oz that ony blame sholde fall to her therof but that she had so grete and soo hyghe courage / and loued so moche wozshyp / she wolde neuer haue done it. Nowe is the hyst stone set in the foundement of our cyte. Nowe it is conuenyent from hens forthe to set sewyngly stones to the quantyte foz to auaunce our buyldynge.

¶ Of the Amozones. Capitulo. xvi.

ALande there is towarde the ende of Europe after the grete see that holdeth in all the Worlde / Whiche lande is called Sythe oz Sythye. It happened somtyme that ꝑ countre by force of warre was despoyled of all ꝑ ponge men dwellynge in that countree. And when the women of that place sawe that they had lost theyr housbandes / theyr bzetherne / and theyr kynnesmen. And there was none lefte but olde men and chyldren they assembled by grete courage and toke counsayle bytwene them and aduysed the conclusyon that from that tyme forth they wolde mayntayne theyr lordshyppes without ony subiectyon of men and made suche a commaundement that no maner of man sholde entre in to theyr iurysdyccyon yet foz to haue lygnage they sholde go in to ꝑ nerte countre by a certayne season of the yere & then sholde they tourne home agayne in to theyr countre. And yf they were delyuered of ony sones they sholde sende them vnto theyr faders. And yf they

were maydē chyldren they wolde nourysshe them themselfe to performe theyr ordynaunce. Then they chose .ii. of the moost noble ladyes amonge them to be crowned quenes of whiche one was called Lampheto / that other Marpalye. This done they chased out of theyr countre all ỳ mankynde that was lefte bothe yonge & olde. And after ỳ they armed them and with a grete batayle all of ladyes & of maydens wente vpon theyr enemyes and wasted all theyr lande by fyre and by armes / and there was none that myght resyst them and to speke shortely they auenged the dethe of theyr frendes full notably. And by this way began the women of Scythe or of Scythye to bere armes / ỳ whiche syth were called Amazonnes / that is as moche to say as vnpapped. For that they had suche a manere ỳ the noble women when they were lytell maydens theyr lyfte pappes were cutte of by a certayne crafte / for ỳ they sholde not be combred to bere the shelde. And to them that were not gentyl womē theyr ryght pappes were cut away to shote the more easely. So they wente so moche dely-tynge in the crafte of armes that they encreased by force ryght moche theyr countre and theyr royalmes in so moche that theyr fame wente all aboute as I haue here before touched to ỳ. Then they wente in to dyuers countrees eche of them ledynge a grete hoost & dyde so moche ỳ they conquered a grete parte of Europe and of the countre of Asye and put vnder subiectyon many dyuers countres and ioyned them to theyr lordshyppes and founded many cytees and townes / and in lyke wyse in Asye in the cyte of Epheso whiche is a longe tyme hathe ben of grete renowne. Of these two quenes Marpalye dyed fyrst in a batayle thē the Amazones crowned her doughter in her place a noble mayde and a fayre whiche was named Synoppe whiche had so grete courage & hyghe ỳ all ỳ dayes of her lyfe she dysdeyned not to be coupled to no man but remayned styll a mayde all her lyfe. So she had none other loue nor charge but onely in the exercyse of armes / and in ỳ she had so grete pleasunce that she myght not be satysfyed to assayle and conquere landes and royalmes & by her her moder was gretly venged in so moche that those of that countre were slayne and put to the swerde & walked all the lande and conquered.

Of ỳ quene of Amazonye Thamaris. Ca. xvii.

THus as thou mayste here howe the Amazones began and mayntayned longe tyme theyr lordshyppes ryghtwoorshyppfully. Of the whiche they made quenes by successyon one after another yf ryght worshyppful ladyes whiche to name by rowe it myght tourne the reders to grete noyaunce. So it shall suffyse to speke of ỳ pryncypalles of whiche there was one called Thamarye ryght hardy wyse & sage by whos wytte cau-

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tele and strengthe. Cyrus the stronge and myght
ty kynge of Perse was ouercome and taken/ whi
che had conquered the grete Babylone. and in the
same wyse a grete parte of ỹ Worlde. So he wol-
de after many other conquestes that he had done
goo vpon the lande of Amozones in hope to haue
put them vnder his subiectcyon/ Wherof it happe-
ned as this same wyse/ ỹ quene knewe by her spy
es that this same kynge Cyrus wolde come vpō
her with so grete strengthe of people that ought
suffycyently to conquere all the worlde/ she aduy-
sed her that it sholde be impossyble to dyscomfyte
theyr hoost by strengthe of armes. So it was con
uenyent to laboure by cautele. And then she wen
te this worshypfull capptayne when she knewe ỹ
Cyrus was entred before in to her londe/ ỹ Whi
che she suffred and lete hym passe before in to her
londe without ony gayne sayinge/ she made arme
all her damoyselles/ and by ryght good ordynaū-
ce put them in dyuers bussh̄mentes vpon ỹ moun
taynes and in ỹ Woodes where that Cyrus my-
ght passe none other way. There abode this Tha
marys ryght stylly with all her hoostes vnto ỹ ty
me that Cyrus and his people were come in to ỹ
straye wayes in forestes/ and amonge ỹ craggy
roches where thrughe he must nedes passe. And
then the lady when that she sawe tyme made ha
stely to blowe a trompette. And then this Cyrus
was ryght sore abasshed whiche toke no hede to
hymselfe/ & sodeynly sawe hym assayled in euery
parte. For these ladyes that were vpon the moun
taynes threwe downe grete roches vpon them
whiche myght go nother forwarde ne backewar
de for the dyuersyte of the countre/ and some of ỹ
bussh̄mentes were before whiche slewe ỹ people
downe ryght feruently ỹ wolde haue yssued out
of the straye passages & myght not gather them
togyder for that other bussh̄ment ỹ was behynde
them. So they were smyten a sondre with stron
ge roches to the dethe all the people/ and Cyrus
taken and by the commaundement of the quene
lefte alyue and his barons with hym/ whom she
made to come before her in to a pauylyon after ỹ
dyscomfyture/ & for the grete wrathe that she had
to hym for one of her maydens that he had slayne
by ỹ way before/ she wolde haue no mercy of Cyr-
us nor of his barons/ but made to smyte of theyr
hedes before hym. And after that she sayd to hym
Cyrus whiche by thy cruelltees were neuer satysf
fyed with ỹ blode of man now we thou mayst drynk
ke at thy wyll. And then she made to smyte of his
heed & cast it in to a bassyne/ in to & whiche she had
made to gather the blode of his lordes. Fayre dou
ghter & my dere frende these thynges I brynge in
remembraunce for that affermeth the matter ỹ I
haue tolde the of. Notwithstandynge that thou
knowest them well/ & thyselfe hast reherced them
another tyme in thy boke of ỹ mutacyon of fortu-
ne & in ỹ same wyse in thyne epystle of Othea. So
I shall say to the more yet here after follow̄ynge.

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¶ Howe the stronge Hercules & Theseus wente vpon the Amozones and howe the .ij. ladyes Menalype and ypolyte had almoost ouercome them Capitulo. xviij.

What sholde I say moze of ỳ strengthe of theyr bodyes oz by the pzoweste of armes of these ladyes of Amozonye/ whiche by all countrees were dzedde and doubted anone to ỳ of londe gre ce whiche was farre thens. And ỳ tydynges wen de howe these ladyes ceased not to destroy landes and wasted the countres yf they wolde not yelde theym ryght soone vnto theym/ and howe they to withstande theyr enemyes. Of this all Gzece was aferde doubtynge that the landes of theym sholde stretche in shoxte tume vnto theyr countre. Then there was in Gzece in the floure of his youthe Hercules the meruayllous stronge man whiche in his tyme dyde moze meruayllesof strength than euer man dyde that was borne of woman/ of whome is made mencyon in hystozyes. Foz he fought with gyauntes and Lyons/ with serpentes and monstres ryght meruayllous and had of all them the vyctozy. And to saye shoztely he was so stronge ỳ neuer man was lyke hym in strength excepte Sampson le foxte. This Hercules sayd ỳ it were not good to abyde tyl these ladyes of Amozonyé came vpon them/ but it were moche better to go vpon them fyrst/ then foz ỳ they lete ozdeyne a grete naupe of shyppes & assembled a grete compayny of yonge lusty men foz to go thyder in grete haste/ When Theseus the wozshyptull and wyse man whiche was kynge of Athenes knewe this tydynges he sayd that ye sholde not go without hym. And so he assembled a grete hoost with this hoost of Hercules/ and when they were all assembled they put them in to the see towarde the countre of Amozonye. And when they approched the countre Hercules notwithstandynge his meruayllous strengthe and hardynesse and his grete hoost of people durste not take the pozte by day ne to come downe vpon the lande/ so moche the strengthe of these amozones was blowen aboute in dyuers countrees that it were meruayle to say and byleue yf there were not soo many hystozyes bzynge wytnesse of them ỳ there hathe ben so many woz shypfull men ouercome by women. So Hercules and his hoost abode tyll the darke nyght was come. And then when the houre was come that euery mortall creature ought to take his rest and slepe he and his hoost lepte a lande and entred in to the countre/ and began to sette fyze in cytees and townes and slewe all the women ỳ toke no hede of theyr compynge. In the meane tyme grete was ỳ crye amonge ỳ people/ then they were not slowe to renne to theyr harnoys al maner of women as those that were moost hardyest to renne amonge ỳ people towarde ỳ see syde vpon theyr enemyes. ¶ And then there reygned vpon these Amozones

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the quene Oythya ꝑ whiche was a lady of ryght grete worthynesse and conquered many landes. And this was the moder of ꝑ worshypfull quene Pantasylya of whom shall be made mencyon hereafter. This quene Oythya was crowned after ꝑ chevalrous quene Anthyoppe ꝑ whiche mayntayned ꝑ Amazones in grete dysceplyne of armes & of chevalrye/ and was passynge wyse & hardye in her tyme. Soo this quene Oythya herde this tydynges howe the Grekes were come in by nyght fyghtynge on the lande & alway sleynge the people. Then it was to deme ꝑ she was wrothe & thought to be auenged vpon theyr male talent/ & anone manasynge them that she dredde not commaunded to make redy all her batayle/ there one myght se all the ladyes busy to renne to theyr harnoys and assembled them aboute theyr quene/ & by this tyme was the clere daye come. And then this quene armed herselfe and abode to put in ordre her batayles and her hostes. Then were there. ij. worshypfull maydens of souerayne strength of chevalrye and hardynesse & wyse aboue many others. Of whiche ꝑ one was called Manalyppe & that other Ipolyte/ and they were ryght nyghe kynne to the quene/ & they abode not onely the comynge of theyr quene/ but as fast as they myght be armed/ theyr speres in theyr handes/ theyr shelldes of stronge elemphant hangynge vpon theyr neckes mounted vpon theyr well rennynge courlers wente ryght fast rennynge towarde ꝑ porte/

and with grete hete as those ꝑ were supprysed wᵗ wrathe berynge lowe theyr speres bare thrughe ꝑ best of ꝑ grekes. That is to knowe Manalyppe towarde Hercules/ and Ipolyte to Thesens/ but whether they had wrathe or no it apered wel/ for notwithstandynge ꝑ grete strengthe hardynesse & grete courage of them so strongly these maydens hurte them/ & by so grete encountre eche of theym bete theyr knyght/ & they also fell on ꝑ other syde/ but as soone as they myght they recouered themselfe & ranne vpon them with good swerdes. O what worshyp ought these ladyes to haue ꝑ by lyche. ij. women were beten. ij. of ꝑ best knyghtes ꝑ were in all ꝑ worlde/ & this thynge shoide not be credyble to be trewe but ꝑ so many antemyke doctours bereth wytnesse of it/ these same doctours meruayllynge themselfe of this aduenture in excusynge specyally Hercules cōsyderynge his outragyous strengthe sayth ꝑ he was beholdynge to his hors ꝑ lepte from ꝑ grete hurte of ꝑ stroke/ for they trowed not yf they had ben on fote but they shoide haue ben throwne downe/ these. ij. knyghtes were ashamed to be thus bete of these. ij. maydens. Notwithstandynge these maydens fought wᵗ theyr swerdes ayenst these. ij. knyghtes strogly & ꝑ batayle endured longe/ yet at ꝑ last & what meruayle ꝑ these maydens were take/ for there ought not to be lyke strokes bytwene thē. Of this prysse they thought them gretely honoured. Hercules & Thesens were gladder thā & they had take a cyte

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So they helde them in their shyppes with them to refresshe them and to vnarme them and thought that they had well employed their wyll. And when they sawe them vnarmed and that they were so fayre and so semely then doubled their Ioye for they toke neuer pray ꝑ was to them so agreable/and so they kepte them with grete Ioy & plea saunce. Then came the quene vpon the grekes w̄ a grete hoost/and when ꝑ tydynges came to her that these two maydens were taken she was merueylously sorowful/yet for doubte that they shold do ony harme to these ladyes that were taken ꝑ she wente vpon them she rested as then/& sente to them by .ij. of her baronnesses and badde them to put to their fynaunce for these .ij. ladyes asmoche as it pleased them and she wolde sende it vnto them. Hercules & Theseus receyued these messageres with grete worshyp and answered theym courtoysly/and ꝑ the quene wolde make a small peas with them/and bothe she & her baronnesses sholde promyse that they sholde neuer arme them agaynst the Grekes but to be their good frendes And the Grekes wolde promyse them in the same wyse that they wolde yelde home these .ij. ladyes all quyte without haupnge ony other raunsome saue their harnoys onely/for that they wolde haue for worshyp and remembraūce for euer of this vyctory that they had vpon these ladyes. Then ꝑ quene for the desyre that she had to haue these .ij. damoyselles agayne/whom that she loued so moche was constrayned to make a peas with ꝑ grekes. Soo was this matter entreated & accorded bytwene them ꝑ the quene came to them all vnarmed with ryght a fayre company of ladyes & maydens in so ryche araye that they sawe neuer suche before/the grekes mette with them and feested them and made sure the peas bytwene them and there was moche Ioy made/yet not for that it noyed gretely Theseus to delyuer Ipolyte for he was inwyten with grete loue. Soo Hercules prayed and requyred the quene so moche for hym that she graunted Theseus to take Ipolyte vnto his wyfe and so sholde lede her in to his countre And then were the weddynges made worshypfully/and after that the Grekes departed/and Theseus ledde home ypolyte whiche had a sone after warde that was called Ipolytus whyche was a knyght of grete worshyp and a chosen mā amonge many. And when it was knowne in grece that that the peas was made they had neuer gretter Ioye. for there was neuer noo thynge that they doubted more.

¶ Of the quene Pantasylea howe she wente to the socours of Troye. Ca. xxi.

Onge tyme lyued this noble quene Orithya/and in grete prosperyte held the lande of Amasonye and moche encreased their puyssaunce and she was ryght olde when she dyed.

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Then they crowned after her her noble doughter the ryght worshypfull Pantasylle / whiche aboue all others bare the crowne of wytte / of pryce / of wysdome and worthynesse. This lady was neuer wery to bere armes ne to fyght / & by her theyr lordshyp was encreased more than euer it was. For she rested neuer tyme. So she was so moche dredde of her enemyes that there durst none abyde her. This lady was of so hyghe courage that she dysdeyned neuer to be coupled to mā but was a mayde all her lyfe. ¶ In her tyme was the grete warre of the Grekes agaynst the Troyans / & for the grete fame that floured thzughe all ỹ worlde of the ryght grete worshyp and knyghthode of Ector of Troy as of the moost manly of the worlde and of the moost excellent in al graces. As it is the vsage that gladly euery frende wolde desyre to vysyte his lyke. Pantasylle whiche was the chyefe of all ladyes of ỹ worlde / and whiche that herde saye contynuelly so grete goodnesse of this worshypfull Ector she loued hym worshypfully of ryght grete loue / & aboue all thynges she desyred to se hym / & for to fulfyll this desyre she departed from her royalme in grete haste with ryght a noble company of ladyes and damoyselles of grete prowesse & ryght rychely armed. So she toke her way towarde Troy whiche was not lytell / but ryght ferre of / yet it thought not longe / nor trauaylable to the herte ỹ loueth wel / & when they came to ỹ porte of Troy there aryued this noble pā

tasylle / & yet it was to late for there she foūde Ector deed whiche was slayne by Achylles lyenge a wayte for hym in ỹ batayle / in whom perysshed ỹ floure of all knyghthode of Troy. Then this quene Pātasylle was receyued with grete worshyp of kynge Pryamus and of the quene Ecuba his wyfe / & of all theyr lordes / but yet she had her herte alway on that ỹ she sawe neuer Ector on lyue / whiche caused her ỹ there myght nothynge reioyce her / yet ỹ kynge & ỹ quene whiche without seasynge sorowed for ỹ dethe of theyr sone Ector sayd to her ỹ syth they myght not shewe hym to her on lyue ỹ they wolde shewe hym to her deed. Then they ledde her in to ỹ temple where they had made his sepulture ỹ moost noble & most ryche ỹ euer ony hystory made mencyon of / for it was made in a chapell ryght ryche all of golde & precyous stones before the hyghe awter of theyr goddes & there sate ỹ body of Ector in a chayre whiche was so bawmed & couered ỹ it semed vysybly ỹ it was on lyue holdynge a swerde in his hande semynge alway ỹ his eyers vysage manased the Grekes; clothed in a garment grete & large all of Tyssue embrowdred with precyous stones trayllynge on ỹ erthe & couered ỹ partyes bynethe whiche were plunged in fyne bawme / whiche yelded meruaylous swetnes / there ỹ Troyans helde this body in grete worshyp as it had ben one of theyr goddes wyth ryght of ware clerely brēnynge / & there was rychesse wout nombre / & thyder they led this quene

Dum.

Pantasylle the whiche as sone as ꝑ chapel was
opened & sawe the body of Ector kneled her dow
ne salupnge hym as he had ben on lyue/and after
she wente nere & in beholdynge ꝑ visage she begā
to saye suche wordes weppynge. ¶ Ha floure and
excellence of all knyghthode of all the worlde/the
grounde and ꝑ endynge of all worthynesse / who
maye nowe from hensforthe auaunte hym after
you of ony prowesse/or to stretche a swerde syth ꝑ
nowe is quenched the lyght and ensample of soo
grete hyghnesse. Alas what houre was borne the
arme so cursed that durst by his outragyous cou
rage despoyle the worlde of so grete a treasoure.
¶ O ryght noble pryncē wherfore is my fortune
so contrary that I had not ben so nyghe you whē
the false traytoure that slewe you made suche a
wayte vpon your persone. If I had ben there I
wolde haue wayted vpon your persone myselfe/
yet and ye were on lyue he wolde byleue your de-
the sholde be reuenged. ¶ Ha what grete wrathe
and sorowe that myne herte feleth to se you thus
without puysaunce to speke to me whom I desy
red so moche to se. Nowe syth it maye none other
wyse be. I swere by al the hyghe goddes that we
byleue on and promyse well and afferme to you
my dere lorde ꝑ whyle my lyfe shall endure your
dethe shall be venged by me vpon the Grekes.
Thus knelynge before ꝑ body Pantasylle spake
so hyghe that ꝑ grete company of lordes & ladyes
of the cheualrye that were there myght here her.
she and all wepte for pyte and coude full euyll de-
parte from thens/yet at the last kyssynge the han
de with whiche he helde the swerde she departed
saynge. ¶ Worthynesse of knyghthode whyche se-
med you well in your lyfe when ꝑ representacyon
of your body bereth you wytnesse of so grete excel
lence / & anone she departed weppynge tyght ten
derly/and as soone as she myght she armed her &
lepte out of ꝑ tyte w̄ her hoost tyght nobly arayed
agaynst the Grekes that were at ꝑ syege. And to
saye shortely of that ꝑ she dyde there without fay
le yf she had lyued longe she wolde haue done ma
ny meruaylles of armes. So she wolde not tour
ne homewarde but wolde fyght with Pyrrus ꝑ
was ꝑ sone of Achylles & was a ryght manly kny
ght of his hāde. & so moche she bete hym & wouded
hym ꝑ he was almost slayne. And with grete pay
ne he was rescowed of his people & as a deed man
was borne out of ꝑ felde/and the Grekes trowed
neuer that he sholde escape / wherfore they made
moche sorowe/and yf she hadde hate to the fader
she shewed it well to ꝑ sone. Neuertheless to ma
ke shorte the tale when she had done there so mo
che of armes by dyuers Journeys with her peo
ple ꝑ the Grekes were vnderneth Pyrrus ꝑ was
amended of his woundes had meruayllous sha
me and sorowe that he was thus beten soo foule
of this womā. So he ordeyned his people of his
hoost whiche were of ryght grete prowesse that
they sholde attende to none other thynge in ꝑ ba-

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tayle saue onely to enclose Pantasylee bytwene them and to put her from her people/for he wolde that she were slayne by his owne hande & he promysed them yf they myght do thus to gyue them grete gyftes. This thynge to accomplysh he ỳ people of Pyrrus put grete payne longe tyme or they myght happen to do it/for they dred soo moche to come nyghe her for ỳ grete strokes that she gaue. yet not for that to come to the conclusyon they applyed it as thole ỳ toke no hede to other thynge/ & sawe in a Journay where she dyde meruaylous dedes of armes that it myght nere hande suffyse to Ector yf he had ben on lyue / that by reasonlhe ought to be wery/& there they enclosed her among them/& departed her from her batayle/& so sore oppressed her ladyes that they myght not socoure her/& that notwithstandynge by ryght meruaylous vertue and strengthe she wolde haue defended her/and then they brake her harnoys & smote of a quarter of her helme. Then Pyrrus when he sawe ỳ heed bare by whiche her yelowe heere appered gaue her so grete a stroke ỳ he clefte in sondre ỳ heed & the brayne. And thus ended the worshypfull Pantasylle of whom it was grete losse to the Troyans and grete sorowe to all her coun tre whiche made grete sorowe and lamentacyon For neuer syth there reygned none suche vpon the Amozones. And thenne they bare the bodye home in to her owne countre. ¶ And thus as thou mayst here begau the royalme of Women & was

mayntepned by grete puyssaūce/Whiche endured by ỳ space of. viij. hondred yeres as thou thyselfe mayst note and se/& rede by the hystoryes of nombre Whiche may renne syth theyr begynnynge tyll after the conquest of grete Alexandre ỳ conquered al ỳ Worlde. In whiche tyme it appered ỳ then endured ỳ reygne & lordshyp of ỳ Amozones. For ỳ hystory of hym maketh mencyon howe he wente in to that royalme and howe he was receyued of the quene & of the ladyes. So was this Alexādre longe tyme after the destrucyon of Troye/and ỳ same wyse more than. iiij. hondred yeres after the foundacyon of Rome Whiche was longe tyme after ỳ sayd destrucyon of Troy. Wherfore yf thou wylte take the leysoure to bryngc togyder the hystoryes and to calcule the tymes and the nombre thou shalte fynde that this royalme and the lorde shyp of Women endured ryght a longe space/and thou mayst note that in al the lordshyppes ỳ hath ben in the Worlde whiche by the space of so moche tyme hath endured one shall not fynde more notable prynces nor in more quantyte ne that hath done more natable dedes than were done by ỳ quenes and the ladyes of that realme.

¶ Of Cenobye quene of Palmurenes. Ca. xx.

THere were not Worshypfull Women onely of these Amozones/for ỳ valyaūt Cenobye ought not to be of lesse fame & worthynes ỳ was quene of palmurenes a lady of noble bloode/

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ysshed of Ptholomees kynges of egypte. Of this lady was apperynge all her youthe the grete courage and knyghtly inclynacyon that she had. For as soone as she was strengthed there myght no man kepe her but that she wolde leue the dwellynge in the townes closyd / in palayces / or in royall chambres but to enhabyte the woodes & forestes in whiche places she had her swerde gurde about her & dartes by grete dylygence to sle the wylde beestes / as hertes and hyndes. And after that began to fyght with Lyons / with beres / and with many other wylde beestes / and she assayled them without drede & ouercame them meruayllously. This lady helde it for no payne to lye in the woodes doubtynge nothynge vpon the harde erthe / in hote and in colde / ne it greued her not to trace ŷ strayte passages of ŷ forestes / graue vpon ŷ mountaynes / dyke in the valays / rennynge after ŷ bestes. This lady dyspraysed all carnall loue / & longe tyme refused maryage as she ŷ wolde kepe her vyrgynyte / yet at ŷ last constrayned by her kynne she toke to housbande the kynge of Palmurenes Of grete beaute and souerayntie of body & of vysage was this noble Cenobye whiche set but lytell by her beaute. And fortune was so fauourable to her inclynacyon ŷ she consented to haue an housbande correspondent ynoughe to her condyons. This kynge whiche was a knyghtly man hadde grete luste to conquere by strengthe of armes all the oryent and ŷ Empyres aboute hym. In this

same tyme Valeryan Auguste ŷ helde ŷ Empyre of Rome was taken of Sapore kynge of Perce. This kynge of Palmurenes assembled his grete hoost and Cenobye made no grete force of the fresshynes of her beaute / but dyspoled her to suffre the trauayle of armes with her housbande / and to were harnoys / & to be partycypant with hym in all labours in ŷ exercyse of knyghthode. This kynge that was named Odonet stabled Herode his sone of another woman to conduyte one parte of his hoost takynge hede agaynst the sayd Sapore kynge of Perce whiche that tyme occupyed Mesopotame / after he ordeyned that on ŷ other parte sholde go vpon hym Cenobye his wyfe with another grete parte of his hoost. And he hymselfe sholde go in that other parte with the thyrde parte of his hoost. Soo they departed in suche ordynaunce. But what shall I saye / the ende of this matter was suche so as thou mayst se by ŷ hystoryes that this lady Cenobye so myghtely and by suche hardynesse & vertue gate dyuers bataylles agaynst this kynge and had the victorye and by her prowesse put Mesopotame vnder the subiec cyon of her housbande / and besyeged Sapore the kynge of Perce in his owne cyte and toke hym by strengthe with his Concubynes / and there she conquered grete haboundaunce of rychesse. ¶ After this victorye it happened ŷ her housbande was slayne by one of his owne kynnes men for enuye that he reygned vpon hym / yet this lady by noble

courage toke the possellyon of the Empyre for her
chyldren Whiche were yet but yonge/ and put her
selfe in the see royall as Empresse and toke therof
the gouernaunce by grete vertue and charge and
to say all/ so she gouerned by so grete Wytte & dys-
cyplyne of knyghthode/ that Galeryan and Clau
dyan Emperoures of Rome thought that they oc
cupyed a parte of the oryent for ỳ Romaynes dur
ste neuer vndertake ony thynge agaynst her. And
the same Wyse the Egypcyans ne ỳ Arabyens ne
those of Armony but doubted her puyssaunce and
her grete hyerdeneesse and helde theym contente to
kepe that they had & medle no ferther. This lady
Was worshypped of her prynces & of her people
obeyed and loued and of her knyghtes dred and
doubted/ for whē she rode With her people as ofte
tymes it happened she Wolde neuer speke to them
of her hoost but her harnoys on her backe and her
helme on her heed/ nor to no batayle made her ar-
mure to be ledde in charyot. Notwithstandynge
other kynges vsed that guyse. And alway she ro-
de vpon a Well rennynge courser/ & often tymes
she Wolde ryde vnknowne to espye her enemyes
before her folke. This noble lady Cenobye with ỳ
that she passed all other knyghtes of the worlde ỳ
tyme in dyscyplyne and crafte of knyghthode.

¶ Also she passed all other ladyes in noblesse and
good condycyons of honest lyfe/ and ryght sobre
soueraynely in all her demeanynge yet notWith-
standynge she made often tymes grete feestes vn
to her barons and to straungers/ and all magny-
fycence Was holden With her/ and royall largesse
in all thynges/ and grete gyftes and layze/ & cou-
de Well draWe people to her loue and benyuolen-
ce/ she was alway of a souerayne chastyte. For she
kepte her not onely from other men but in the sa-
me Wyse she Wolde not lye With her housbande/
but for haynge of yssue/ & that she shewed open-
ly by that that she Wolde not lye With hym after ỳ
she felte her With chylde/ and to that entente that
all that appered outwarde sholde affyrme that ỳ
was inwarde/ she Wolde neuer that ony byrcyous
man sholde haunte her courte/ and she Wolde ỳ al
they that Wolde desyre to stande in her good gra-
ce were vertuous and Well condyeyoned/ and she
dyde grete honoure to people after theyr Worthy
nesse and vertues/ & not onely for theyr rychesse
or byrthe/ and she loued moche those men that We
re of sadde condyeyons and proued in knyghtho-
de. She lyued after a royall custome of an Em-
presse by grete magnyfycence and cost of estate af
ter the maner of Perse/ Whiche Was those dayes
the mooste pontyfycall custome that was amonge
kynges. She was serued in vessell of golde and
of precyous stones/ She was garnysshed of all
good araye/ and also she gathered grete treasou-
res of her owne Without doynge of extorcyon.
and she gaue ryght largely where that it was rea
sonable/ for there was neuer prynce of gretter lar
gesse nor of more gretter magnyfycence.

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¶ And with these sayd thynges one of ꝑ hyghest of her vertues that I shall saye to the was lerned in letters in those of Egypte and of her owne lan guage/and whē she had rest then ryght dylygent ly she toke hede to the scole and desyred to be tau ght in philosophy by a philosophre ꝑ wasnamed longyne. She knewe the latyne and ꝑ grekyll he letters by ꝑ helpe of whiche she ordeyned and put ryghte curyously all her hystoryes vnder ryghte shorte wordes and the same wyse she wolde that her chyldren that she nourysshed were lerned in scyences. Nowe take good hede ryght dere frende yf thou haue ought lene of ony prynce or knyght more vnyuersall in all the vertues.

¶ Of Lylye moder of ꝑ good knyght Thyerrys. Capitulo. xxj.

And howe that the noble lady Lylye was not in batayle in propre person is she not to be praysed as ryght a noble & worshypfull lady in ꝑ that she counsayllynge her sone Thyerrys ꝑ ryght noble knyght made hym to tourne agayne in to the batayle as thou shalte here. This Thyerres was in his tyme one of the grete princes of ꝑ palays of the Emperour of Constantynoble/and was ryght a fayre man and ryght wel proued in the worthynesse of knyghthode/and with that by the ryght good nourysshynge & counsayllynge of his moder was ryght vertuous and excellently mancred. ¶ It happened ꝑ a prynce named Odonatre wente vpon the Romaynes for to destroye them and all Italy/and as these Romayns wente to requyre the forsayd Emperoure of Constantynoble of his helpe/he sente to them this knyght Thyerres as for the best knyght of cheualry with ryght a grete hoost of people. So it happened as he fought in batayle ordeyned agaynst this Odonatre the fortune of the batayle tourned agaynst hym in suche wyse that for drede he was constrayned to flee toward the cyte of Rauenne/and whē this worshypful & wyse moder whiche toke good hede of the batayle sawe her sone flee she had grete and meruayllous sorowe/consyderynge that there myght be no gretter reproffe to a knyght than to flee in batayle. Anone the grete noblesse of her courage made her to forgete all moderly pyte in suche maner that she had leuer to se ꝑ dethe of her sone worshypfully than there sholde falle to hym suche a shame. So she ranne anone before hym & prayed hym ryght tenderly ꝑ he sholde not dyshonoure hym by suche fleynge/but ꝑ he sholde assemble agayne his hoost and tourne to ꝑ batayle/yet he toke noo charge of these wordes/and then the good moder supprysed with grete wrathe lyfted vp her gowne before and sayd to hym/truely fayre sone thou hast no place to flee to but thou tourne agayne in to the wombe fro whens thou camest. Then was this Thyerres so ashamed ꝑ he lefte

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his fleynge & assembled his people agayne/ & toucned agayne to the batayle in the whiche for ꝑ hete that he had of the shame of the wordes of his moder he fought so strongly that he dyscomfyted his enemyes and slewe Odonatre/ and so all Italye was delyuered of theyr enemyes by the wytte of this lady where it was lyke to be vtterly destroyed. So me semeth that the honoure of this victory came more of the moder than of the sone.

Of the quene of fraunce Fredegonde. Ca. xxij.

Of the quene of fraunce Fredegonde of whom I spake before was also of grete hardynesse of that that she dyde in batayle. For as I haue touched how ꝑ she was lefte wedowe of kynge Childerike her housbande haupnge Clotharye her sone at her pappes and ꝑ royalme was assayled with werre she sayd to her barons. Lordes nedede you not for the multytude of our enemyes that ben come vpon vs. For I haue thought before a wyle by the whiche we shall ouercome them yf ye wyll byleue me. I shall leue al fempnyne dede and I shall arme myne herte with the hardynesse of a man to that entente to encreace the courage of you & of all our hoost by pyte of your ponge prynce. So I shall go before haupnge hym in myne armes and ye shall folowe me and that we haue ordeyned our constable to do/ ye shal do the same. And the barons answered & bad her to commaunde them & with ryght good herte they wolde laboure it. And then she lete make and well ordeyned her hoost. Syth she put her before wel horsed her sone bytwene her armes the barons after and al the batayles sewynge by fayre ordre. And so they rode toward ther enemyes so longe tyll the nyght was come. And then they entred in to a forest. So the constable cutte downe an hyghe braunche of a tree/ and all the remenaunt dyde ꝑ same wyse and couered al theyr horses with may & tyed belles aboute some of theyr neckes as men dothe to horse that gothe in pastures and in this maner they rode togyder an easy pace tyll they came nyghe the lodgynges of theyr enemyes/ and they helde hyghe braunches and bowes of maye in theyr handes. And alway the quene wente before with hardy courage in warnynge theym by promyses and fayre wordes for to do wel holdynge the lytell kynge bytwene her armes of whiche they all had grete pyte/ and had the more courage to kepe his ryght. And when they thought ꝑ they were nyghe ynoughe theyr enemyes they rested them. When the dawnynge of the daye began to appere those that made watche of the hoost of the enemyes perceyued it & began to saye one to another. See here a grete meruayle. For yesternyght there appered no woode nor forest nyghe vs and se nowe a ryght grete & a thycke woode ꝑ others ꝑ beheldе this thynge sayd that it must nedes be ꝑ

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the Woode had ben there longe tyme before for it myght be none other wyse but that they haue ben so beestyll he that they haue not perceyued it/ and that it was to se that it was a woode / the belles of the hors that pastured myght haue made them certayne. And so as they deuysed they thought ne uer on the trechery. So deynly the quenes hoost cast away theyr braunches and then that ꝑ semed to theyr enemyes a wode it appered knyghtes ar med/so they ranne vpon them / and this was done so sodaynly ꝑ theyr enemyes had no leysoure to arme them/for they were all in theyr beddes. So they wente in to theyr lodgynges/and slewe and toke theym all that they coude fynde/ & thus they had the victory by the wytte of this good quene Fredegonde.

Of the mayde Campylle. Ca. xviij.

Of women of worshyp and of kyndy hode I myght tell the ynoughe. The noble mayde Campylle was noo lesse worthy than those before sayd. This Campylle was doughter of the ryght auncyent kynge of Voulques named Machabyus and when she was borne her moder dyed/and anone after her fader was dysheryted by his owne people that rebelled agaynst hym/& soo moche they troubled hym that he was constrayned to fle for saueynge of his lyfe. Soo he bare nothynge w hym saue onely his ponge doughter whom he lo ued so grete loue. And when he came to passe ouer a grete ryuere that he myght not chose but he must nedes passe it/he was in grete myschyefe for that that he coude fynde no counsayle to helpe his lytel doughter to passe/and whē he had thought ynoughe he toke grete ryndes of trees & made a vessell as it were a lytell bote. So he put his lytell doughter within and bounde ꝑ vessell with good ropes to his arme. And after put it in the ryuere / & he swymmynge trayled easely this vessell after hym/and so he and his doughter passed ouer the water in to the woodes/and there he lyued longe for he durste not go none other waye for drede of his enemyes. He nourysshed his doughter with the mylke of wylde bestes vnto the tyme that she was well strengthed/and with the skynnes of ꝑ beestes that he slewe he couered bothe hym & his doughter & they had none other bedde ne other co uerynge but skynnes of bestes. And whē she was wared moche she began to warre with wylde bestes and to slē them with her clynges and stones & she wolde renne after so lyghtly that there myght no greyhounde do better. And thus she contynued tyl she came to her parfyte age in whiche she founde herselfe of a meruaylous strengthe & hardynesse/and then she was enfourmed of her fader of the wronge that he had of his subgectes. She felynge herselfe of grete strengthe and ryght courageous departed from thens and toke her to ar

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mes/and to saye shortely she dyde so moche & applyed her purpose that with the helpe of some of her kynnesmen she beynge alwaye in her propre persone in bataylles/dyde so moche by strengthe of armes that she conquered agayne all her countre and neuer lefte after to pursewe the dedes of chevalrye/and she was of so hyghe courage that she deyned neuer to haue housbande ne to be coupled to man. And this same Camylle was ỹ mayden that came to the socoure of Turnus agaynst Eneas when he was come downe in to Italye.

¶ Of ỹ quene Veronycle of Capadoce. Ca. xxiij.

There was a quene in capadoce that was named Veronycle noble of blode and of courage/as she that was doughter to the grete kynge Myerdaces that ruled a grete parte of the oryent/and wyfe of kynge Aryaraces ỹ Capadocyan. This lady contynewed in her wedowhode in the whiche wedowhode one of the bretherne of her housbande assayled her with warre to dysherite her and her chyldren/and as it happened duryng this stryfe that ỹ vncle slewe the .ij. sones of this lady and his owne neuewes. She was so vtterly moued with sorowe ỹ this grete wroth made all drede to fle from her. So she armed herselfe & with a grete hoost wente agaynst her brother in lawe/and so she plyed her entente that at ỹ last she slewe hym her owne hande & made her charyot to go ouer hym and ouercame ỹ batayle.

¶ Of the noble Archempse quene of Carye. Capitulo. xxb.

What shall we saye lesse of the noble & the ryght excellent Archempse than of other worshyppfull ladyes whiche was quene of Carye the whiche abode wedowe longe after her housbande kynge Mansole the whiche she loued of so grete loue that it myght neuer departe from her herte as it appered so as it shall be declyred to the in tyme and place here after. Her housbāde lefte her many fayre and grete countrees in gouernaunce yet to gouerne she neuer was abasshed/for strengthe/in vertue/sadnesse of condycyons/& prudente in gouernaunce was all in her. So she had with that so grete hardynesse in dede of knyghthode & so well kepte the dyscyplyne of chevalrye that she had the victory of many dyuers bataylles. And thus the hyghnesse of her name was gretely lyfte vp by grete prayse/ynge. For in her wedowhode ỹ that that ryght nobly she gouerned the countres she armed her by dyuers tymes and in especyall .ij. notable dedes/ỹ one was to kepe her countre ỹ other was to kepe trouthe & faythfull promyse.

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The fyrst was when the forsayd kynge Mansole her housbande was deed/those of ỹ rodes whiche marched ryght nyghe the royalme of this lady had grete enuye and dysdayne that a woman sholde haue the lordshyp of the royalme of Carye and for that in hope to put her out & to gete ỹ lande they came vpon her with a grete armye and a grete multytude of shyppes and made her waye to warde the eyte of dayarnase whiche stode vpon the see in an hyghe place called Icare whiche was ryght a stronge place. So there were to this Cyte two gates of whiche that one was within the eyte as it were hydde and couered and at the entrynge ryght strayte / and there myght one go and entre in to ỹ palays without seynge of them without and of them of the eyte also. That other comune gate was nyghe the walles of the Cyte. And when this worshypfull and wyse Archemyse knewe by her spyes that her enemyes were come she made her people to go to harnoys of whō there were assembled ynowe and entred in that lytell gate in to the shyppes that she ordeyned to come thyder / yet or she departed she ordeyned to them of the eyte whiche were good and trewe in whom she trysted wel to do suche thynges as she commaunded them that when she sholde make a certayne sygne ỹ she deuysed to them ỹ they sholde make to them of the rodes a sygne of loue and that they sholde call them vpon the walles & shold saye to them that they wolde delyuer to theym the cyte/and that they sholde come boldely/and ỹ they sholde do soo moche yt they myght to make them lepe out of theyr shyppes and to entre in to the market place of the cyte. And this thynge ordeyned the lady and her hoost yssued out at the lytell gate and wente a lytell waye in to the hyghe see so that her enemyes toke no hede of them/and as she had made her sygne and knewe by ỹ sygne of them of the cyte that the enemyes were entred in/anone she retourned by the grete gate and toke the shyppes of her enemyes and entred in to ỹ cyte/and made to assayle the men of the Rodes in euery parte by her bussymentes / and she and her hoost were before them/and so slewe them al and dyscomfyted them and had the victory. And yet more worshypfully dyde this noble Archemyse/ for she wente after in to the shyppes of her enemyes with all her hoost/ and wente to the Rodes / & made to lyfte vp an hyghe sygne of victorye as thoughe it had ben theyr people that sholde come agayne victoryously. And when those of ỹ countre sawe this trowynge that it had ben theyr people they were passynge Joyfull/& lete open theyr porte and Archemyse came in and ordeyned people to kepe the porte / and then wente streyght to the palays and toke and slewe all the princes. And thus those of the Rodes were taken whiche toke no hede of themselfe / and the lady kepte her sealed in the forsayd Cyte. And anone after all the hole Ile of Rodes yelded theym vnto her.

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And after that she had put all the yle in seruage & vnder trybute she lefte it garnysshed with good kepers and so retourned home / yet or she departed she lete make two ymages of brasse in ỹ cyte / of whyche that one representyd the persone of Archemyse as ouercomer. And that other the Cyte of Rodes as ouercome. ¶ Another notable dede amonge others that this lady dyde was this that when it was so that Exerse ỹ kynge of Perse was come agaynst the Macedonyes and all ỹ lande was full of his hoost bothe on horse backe and on fote / and ỹ ryuage ful of people and of his shyppes as he that trowed to destroye all grece. Than ỹ Gzekes whiche had made alyaunce with this lady Archemyse sente to her to requyre her of her helpe / to the whiche helpe she sente not onely but lyke a cheualrous lady came in propre persone with ryght a grete hoost. And so well she kepte her place there that to saye shortely anone she put her in batayle agaynst these men of Perse & dyscomfyted them. And when she had dyscomfyted them vpon the lande she entred in to the shyppes and was before al others with her nauye and nyghe the cyte of Salemyne she gaue them batayle And as they fought strongly this worshyppfull archemyse was amonge the fyrst lordes and cappytaynes of her hoost and comforted them with grete boldenesse sayenge. Now for the my bretherne and good knyghtes and laboure so that the worshyp maye be ours / and deserue ye this daye prayse and worshyp. And my grete treasoure shall not be spared vnto you / and to saye all she dyde so moche that in lyke wyse as she dyscomfyted them on the londe / she dyscomfyted them on the water. And Exerses fledde shamefully / and thus she had people innumerable / for as many wryters of hystoryes bereth wytnesse / she had so grete an hoost that dyuers ryuers taryed theym as she passed. And so had this worshyppfull lady this noble victoryze and retourned worshyppfully in to her countre with the dyademe of grete worshyp.

¶ Of the hardynesse of Cleolis. Ca. xxvi.

ALso Cleolis ỹ noble Romayne was ryght an hardy woman and a wyse. notwithstandynge it was not in the warre nor in batayle. For as it happened ones that the Romaynes by certayne couenauntes made bytwene them and a kynge that had ben theyr aduersary. It was accorded that by certyfycacyon of the couenauntes there was sente to that kynge to be in hostage the noble mayden Cleolis and other maydens of noble lygnage of Rome / and when this Cleolis had ben a grete whyle in the forsayd hoostage. She thought that it was a grete hurte to the worshyp of the Cyte of Rome / that so many of noble maydens sholde be holden as prysoners of a straunge kynge. Soo this Cleolys armed her courage

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With grete hardynes/and dyde so moche by fayre
wordes & fayre promyses that she decepued wy-
sele them ỹ had them in keppnge & departed from
thens by nyght/and ledde her felowes and wen-
te so longe tyll they aryued vpon the reuer of Ty-
bre/and there this Cleolys founde in ỹ medowes
an horse pasturynge. And then she whiche happe-
ly neuer rode before mounted vpon this horse/ &
without ony maner of drede of the depnesse of the
water put one of her felawes behynde her & pas-
sed ouer. And after all ỹ others one after another
and so they passed ouer sauf/and this lady Cleo-
lys ledde them to Rome & brought them to theyr
frendes. The hardynesse of this mayde was gre
tely praysed of them of Rome/and ỹ same wyse ỹ
kynge that had them in hostage praysed her gre-
tely & had therof grete solace. And the Romayns
to that entente that there shulde be a remembrau
ce had of this dede from thensforthe. They made
make the ymage of Cleolys whiche was made in
ỹ gyse of a mayde syttynge vpon an horse. And
they put this ymage in an hyghe place vpon the
waye by whiche they wente to a temple & there it
abode longe tyme. Now we haue accheued ynou
ghe as for the foundement of our cyte. Nowe we
must lyfte vp the hyghe walles all aboute.

Cxpine demaundeth of Reason yf euer god lyste
to make a woman so noble to haue ony vnderstā
dynge of the hyghnesse of scyence. Ca. xxbij.

These thynges of me ryght well her-
de I answered to ỹ lady that spake
to me. Madame truely without fay
le god shewed grete meruaylles in
ỹ strengthe of these forsayd ladyes
of the whiche ye haue touched/yet I praye you to
make me wyse yf it please you/to the whiche god
hathe gyuen them soo many graces it pleased to
worshyp the kynde of woman to gyue pryuylege
to ony of them of the vertue of hyghe vnderstan-
dynge and of grete scyence/and yf they haue aby-
le wytte to that. For that I desyre to knowe for ỹ
that men maynteyne and say that the vnderstan
dynge of women is but of lytell takynge. Can-
swere. Doughter by that ỹ I haue sayd here toto
re thou mayst knowe the contrary of theyr opyny
on/and for to expounde it more playnly I shal gy
ue it the fyrst by ensamples. I saye to the agayne
and doubte neuer the contrary that yf it were the
custome to put the lytel maydens to the scole and
that sewyngly were made to lerne ỹ scyences as
they do to the man chyldren/that they shulde ler-
ne as parfytely/and they shulde be as wel entred
in to the subtylties of al the artes and scyences as
they be/and peraduenture there shulde be mo of
them/for I haue touched here tofore by howe mo
che that women haue the body more softe than ỹ
men haue/and lesse habyle to do dyuers thynges
by so moche they haue the vnderstandynge more
sharpe there as they apply it. Madame be not

dysplealed/ſuffre me vpon this poynte yf it pleaſe you. Certaynly mē wolde neuer ſuffre this que ſtyon to paſſe for trouthe but yf it were openly aſſoyled. For they wolde ſaye ỹ one ſayth comunely theſe men to vnderſtande moche more than ỹ women dothe. ¶ Anſwere doughter knoweſt thou wherfore it is that they vnderſtande leſſe. Madame naye but yf it pleaſe you to tell it me wyth-out fayle it is for that they haunce not ſo many dyuers places ne ſo many dyuers thynges/but they holde them within theyr houſes/and it ſuffyſeth them to do theyr buſyneſſes/and there is nothynge that techeth a creature reaſonable ſo moche as dothe the experyence of many dyuers thynges. Madame and ſyth that they haue the vnderſtandynge able to conceyue and to lerne as the men haue/wherfore lerne they not more. ¶ Anſwere. For ỹ doughter for it is no nede to ỹ comune thynge that they medle them of that whiche is cōmytted to man to do/as I haue ſayd to the before. It ſuffyſeth that they do comune offyce to ỹ whiche they are ordeyned and that that one Iugeth by ỹ experyence of that that the women can leſſe than men it is no merueyle as it is ſayd before though theyr vnderſtandynge be leſſe. Take the a behol dynge of the people of the lowe countre/or of the hyghe mountaynes. Thou ſhalte fynde coūtrees ynowe ỹ the people ſeme as beſtes they be ſo ſymple/and yet it is no doubte that nature hath made them as parfyte in all thyſe thynges as in body and vnderſtandynge as well as ỹ wyſeſt people/and ỹ mooſt experte of thoſe that ben in good cytees or in good townes/and that is for defaute of lernynge. Notwithſtandynge as I haue ſayd to the before that of men and women ſome haue better vnderſtrandynge than ſome/for there hath ben women of ryght grete connynge and of grete vnderſtandynge. I ſhall tell the and to our purpoſe that I tolde the of the vnderſtandyng of women that they haue as ſharpe wytte to lerne as men haue.

¶ Of women ỹ were enlumyned of grete ſcyences & hyſt of ỹ noble mayde Cornyfye. Ca. xxvij.

Cornyfye the noble mayde was ſent to the ſcole by her fader in maner of ſcorne/or of Iape with her brother Cornyfeyen whē they were yonge chyldren. But this lyteli mayde by merueyllous wytte haunted the ſcole ſo moche ỹ ſhe began to fele the ſwete droppes of vnderſtandynge to lerne. So it was no lyght thynge to take away this pleaſaunce from her/to the whiche all other womens werkes put a parte/ſhe applyed her in that ſhe myght. And thus ſhe occuppyed her ſo well by the ſpace of tyme that ſhe was ryght a ſouerayne poete/and not onely in ỹ ſcyence

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but it semed that she was nourysshed with ỹ mylke and with the doctryne of partyte philosophye For she wolde fele and knowe of all maner of sciences that she lerned soueraynly in so moche that she passed her broder whiche was ryght a grete poete in all excellent clargye / & it suffyced her not onely the connynge but she put the vnderstandynge to werke it / and her handes to ỹ penne in compylynge many ryght notable bokes / the whiche bokes and dyttyes were in the tyme of sayntGregory of grete pryce / of whom Bocace the Italyen whiche was a grete poete maketh mencyō in prayssynge this womā sayth in his boke. O ryght grete worshyp to that woman ỹ hath lefte womans werkes and applyeth and gyueth her wytte to ỹ studye of ryght hyghe connynge. And this Bocace sayth forthermore certefyenge the purpose ỹ I sayd to the of the wyttes of women. Nowe ben they ashamed sayth he as these slowe women ỹ so mysse trusteth of theyrselfe and of theyr vnderstandynge so as thoughe they were borne in the mountaynes without vnderstandynge What is welthe or worshyp & so dyscouargeth themselfe / and sayth that they be not good to other thynge nor profytable but to take men aboute the necke and to bere & nourysshe chyldren / and god hathe gyuen them fayre vnderstandynge yf they wolde applye it in all thynges that these glorious and excellent men dothe / for yf they wolde studye / the thynges be nother more ne lesse but also comune to women as to men / and may by honest labourege te them name perpetuall / the whiche haupnge is agreable to all worshypfull men. Ryght dere doughter thus mayst thou se howe this auctoure Bocace bereth wytnesse of that that I haue sayd to the and howe he prayseth and proueth scyence in woman.

¶ Of Proba the Romayne. Ca. xxix.

OF grete excellence in scyence also was Proba ỹ Romayne wyfe of Adelphe / & was crystened. This woman had so notable wytte / and she loued and haunted the scole so moche that she coude soueraynly the .vij. scyences lyberales and was ryght a soueragne poete. And by so grete laboure in studyenge she haunted the bokes of poetes and in especyall of bergyle and of his dyttyes that to all purposes she had them all in mynde / ỹ whiche as in a tyme she sawe by grete entente of her wytte and of her thought / and as she toke hede of the sygnyfyenge of them / It came to her entencyon that one myght after the forsayd bokes dyscryue all the scrypture and the hystoryes of the olde testament and of the newe by pleasaunt verses and full of substaunce the whiche thynge for certayne that the auctoure Bocace sayth is not without meruayle that so hyghe consyderacyon myght entre in the brayne of woman and ryght

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a grete meruayle as he sayth to put it in execucyō
for the ryght gretely desyrynge to fulfyll her thou
ght put the hande to the werke and somtyme she
ranne by the Bucolyques or by Eueydos or by ỳ
Georgykes whiche were the bokes that Vyrgyle
made whiche ben so named/that is to say/she dy-
syted and redde & nowe of one parte she toke the
hole verse/nowe of others some lytell partes she
touched by meruayllous crafte & subtylte to her
purpose and so ordynately made hole verses and
ỳ lytell partes put togyder & coupled & redde in be
holdynge ỳ lawe/the crafte & the measure of fete
and the Joynynge togyder ỳ verses without fay
lynge in ony parte that no man myght do better.
And by suche manere after the begynnynge of the
worlde she made the begynnynge of her boke in
sewynge all the hystoryes of the olde testament &
of the newe/and so came to the sendynge of ỳ ho-
lin ghost to the apostles accordynge all with ỳ bo-
kes of Vyrgyle soo ordynately that who had not
knowynge of this makynge wolde haue wende
that Vyrgyle had ben a prophete or an Euange-
lyst togyder. For the whiche the forsayd Bocace
sayth grete recommendacyon & lowynge of this
woman. For it appereth openly that she had very
knowlege and playne of holy bokes and holy vo-
lumes of deuyne scrypture the whiche boke was
knowne of many grete clerkes & deuynes of our
tyme. And this noble lady wolde ỳ this forsayd
werke made and compounded by grete labour

Laboure sholde be called Centonyas. And notw
standynge ỳ the laboure of werke as for the gret-
nesse ought suffyse to ỳ lyfe of a man/yet she lefte
not tyll she had made many dyuers other bokes
ryght worshypfull & excellente. One amonge all
other she made in verses & to be called also Cento
nye bycause of an hundred verses that ben contey
ned therin. Also she toke the bokes of Omerus ỳ
poete and the verses by whiche one myght conclu
de to the prayse of her whiche knewe not one
ly the latyne letters but also the grekes as parfy-
tely. Of the whiche lady and of her thynges ỳ she
dyde Bocace sayth that it ought to be grete plea-
saunce to all women to here.

Of Sapho poete and philosophre. Ca. xxx.

And of lesse cōynge thē Probe/was
not the noble Sapho/whiche was a
mayde of ỳ cyte of Mylycene. This
Sapho was of ryght grete beaute
of body and of vysage/and in maner
ly countenaunce/and in speche ryght agreable &
pleasaunt/and aboue all other graces that were
gyuen her she passed of hyghe vnderstandynge.
For she was experte profoundely in many dyuers
artes and sciences. And she knewe not onely let-
ters and wrytynges made by others/but of her-
selfe she founde many newe thynges/and made
many dyuers bokes & dyttyes/of whom speketh

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the poete Horace these fayre wordes of poetyke
langage Saphe garnysshed of quycke vnder-
standynge and of bremynge delyte by contynuel
study amonge the beestyll he people and without
connynge haunted the hyghnesse of the mountay
ne of Pernaso/this is to vnderstande the parfyte
studye by veray hardynesse and baldenesse/she ac
companyed herselfe with .ix. muses not refused
that is to saye amonge the crafftes and scyences/
& so entred in the forest of Lawrere full of braun
ches of vertue/& flowres of dyuers colours smel-
lynge of grete swetnesse of dyuers herbes where
they rest them and dwell/grammer/Logyke/and
the noble rethorike/Geometry/and Arysmetryke
and so moche she wente ỳ she came and aryued in
the caue and depnesse of Appolyne god of scyence
and connynge/and founde the sayynge and con-
dupte of Castolyo the welle/and toke the wyst of
the harpe and touched it. And she made grete me-
lodyes with the nymphes leadynge ỳ daunce/this
is to vnderstande with the rules of Armony and
cordes of musyke. By these thynges that Horace
sayth of her ought to be vnderstande the depnesse
of her vnderstandynge/and ỳ bokes that she ma-
de of so depe scyence that the sentences ben stron-
ge to knowe & vnderstande to men of grete wytte
and the scole after the wytnesse of auncyent men
endureth vnto this day/and her wrytynges and
dyttyes ryght notably compounded & made by ỳ
lyghtes and ensamples to them that cometh af-
ter parfyte wrytynge and eadytynge. She foun-
de many dyuers maners of makynge of songes/
and dyttyes playes/and weppynge complayntes
and straunge lamentacyons of loue ryght well &
in fayre ordre whiche were named after her name
Saphyse/and of these dyttyes recordeth Crassus
that when Plato the grete Phylosophre whiche
was mayster to Arystotle was deed/ one founde
the bokes of the wrytynges of Sapho vnder his
bolster of his heed/and to saye shortely of this la-
dy she was of so grete excellence of connynge ỳ in
the Cyte where she was conuersaunt to ỳ entent
ỳ she was moost worshypfull and that she sholde
be alwaye in remembraunce/ one made to her lyk-
kenesse an ymage of brasse haloWed in the name
of her lyfte of a grete hyght. So was this lady na
med and counted amonge all other poetes of re-
noWne/of the whiche as Horace sayth the wor-
shyppes of dyademes & of croWnes/ & of mytres
of byll hoppes be not gretter ne them that bathe
dyctores and chaplettes of Laurere and palme.
¶ Leonte that was a greke was a grete philoso
phre also/ whiche durste reproue the Philosophre
Theophrast by pure and trewe reasons/ Whiche
was so gretely named in his dayes.

¶ Of the mayde Wanthoa. Ca. xxvi.

IF the scyences ben easy & conuenable to Wo-
men to lerne/ knowe it for trouthe that the
Cyte of La.

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same wyle ꝑ craftes are not vn sene to them & som tyme in the olde lawe of paynymes ꝑ people vsed many dyuers dyuynacyons of that that was to come by the flyght of bryddes / and by the flambes of fyre. And by the entrayles of deed beestes. And that was a prophe arte or a cõynge whiche they helde in grete dygnyte. In this tyme a mayden was a grete maystresse whiche was doughter of Thyrsyse / whiche was the grettest preest of ꝑ cyte of Thebes so as we calle hym a bysshop / for in ꝑ other lawes the bysshoppes were maryed. This woman that was named Manthea whiche flou red in the tyme of kynge Edyppus was of so clere and grete wytte that she knewe al the crafte of Pyromancye whiche is for to dyuyne by ꝑ flambes of fyre / the whiche arte vsed in the olde tyme those of Caldee whiche founde it / and others say th that Nembroche the gyaunt founde it. So the re was in yer tyme no man that knewe ꝑ mouyn ges of the flambes of fyre / the colours and ꝑ sowne ꝑ came out of the fyre but she. And also she knewe clerely the vaynes of beestes / the throtes of bo les and the entrayles of all beestes that one wol de byleue that by these craftes often tymes ꝑ spyrytes were constrayned to speke and to gyue an swere of that ꝑ one wolde knowe. In the tyme of this lady Thebes was destroyed thrughe the en chesou of the .ii. sones of kynge Edyppus. Then wente this lady to dwelle in Asye / and there she made a temple of the god Apollo the whiche was syth in grete renowne. She ended her lyfe in Ita lye / and of ꝑ name of this lady for her grete auctoryte there was named a Cyte of the countre and yet is Manthoa / in ꝑ whiche byrgyle was borne

¶ Of Medea and another quene named Cyrtes Capitulo. xxxij.

MEdea of whome hystoryes ynoughe maketh mencyon coude as moche of crafte and connynge as she before reherced. She was the doughter of Othes kynge of Coloos and of Perce / She was ryght fayre of body and of vysage / But in connynge she passed all other women in her tyme / she knewe the vertues of euery dyuers herbe and all maner enchauntementes that myght be made and of ony crafte that myght be lerned she was not ygnoraunt by ꝑ vertue of a songe that she coude / she wolde make ꝑ ayre to trouble and the skye to ware darke / moue ꝑ wyndes out of the pyttes and caues of the erthe to make the tempestes to ryse in the ayre / to make waters and grete ryuers to stande styll / to make venyme to make fyres without laboure to brenne ony maner thynge ꝑ she wolde & all suche maner of thynges she coude do / this was she ꝑ made Jason to conquere the golden fleece by enchauntement.

¶ Cyrtes also was a quene of a countree vpon

the see whiche stode vpon the entrees of Italye. This lady coude so moche of the crafte of enchaū tement that there was nothynge that she wolde do/but she wolde do it by ỹ vertue of her enchaun tement/and by a drynke that she wolde gyue she wolde chaunge the bodyes of men in to the fygu res of wylde bestes and byrdes. And to wytnesse ỹ same thynge it is wryten in ỹ hystory of Ulyxes that when he retourned after the destruccyon of Troy trowed to go agayne in to his countree/ of grete fortune and woodnesse of tempestes hurled his shyppes here and there by many dyuers trou bles that at the laste they aryued at the porte of ỹ cyte of this lady Cytes. yet this wyse Ulyxes wol de not take the lande without lycence of the que ne of the lande/he sente certayne of his knyghtes to her for to knowe yf it pleased her that they my ght take the lande. Then this lady trowed that they had ben her enemyes gaue them drynke of ỹ drynke that she made/and anone they were trans fourmed in to hogges/ but Ulyxes wente anone to her/and dyde so moche ỹ they were put agayne in to theyr owne shap/and in the same wyse some men saye of Dyomede that was another prynce of Grece that when he aryued at the porte of this lady Cytes ỹ she made his knyghtes to be trans fygured in to byrdes whiche be yet ryght grete & of other shappe than other byrdes ben/ and they ben ryght fyerse and those of that countree calle them Dyomedens.

Cypine asketh of Reason yf there was euer wo= man that founde ony thynge of herselfe that was not knowne before/and she tolde her of Nycostra te otherwyse called Carmentis. Ca. xxxvj.

Cypine whiche vnderstode these thynges of dame reason replyed vpon that in this ma nere. Madame Ise wel ỹ ye myght fynde ynowe and of grete nombre of women praysed in scyen ces and in crafte/but knowe ye ony that by ỹ ver tue of theyr selynge and of subtylte of wytte haue founde of themselfe ony newe craftes and scyen ces necessary good and couenable that were ne uer founde before nor knowne/for it is not so gre te maystry to folowe and to lerne after ony other scyence founde and comune before as it is to fyn de of theymselfe some newe thynge not accusto med before. Answere. Ne doubte ye not ỹ con trary my dere frende but many craftes and scyen ces ryght notable hathe ben founde by the wytte and subtylte of women as moche by speculacyon of vnderstandynge the whiche sheweth them by wrytynge as in craftes ỹ sheweth theym in wer kynge of handes and of laboure. And of these I shall gyue the ensamples. And fyrst I shal tell the of Nycostrate whiche those of Italye called Car mentes. This lady was doughter of the kynge of Archadye named Pallent. She was meruayl lous wytty & gyuen of god to her of specyall gyf tes of vnderstandynge. She was a grete clarke

in the letter of Grece/and had so moche fayre and wyle speche & worshypfull faconde that ỳ poetes beynge ỳ tyme ỳ wrote of her fayned in her wrytynges ỳ she was loue of the god Mercurius/ & ỳ she had a sone by the forsayd god/ whiche was of grete vnderstandynge. This lady by certayne chaunce that happened in the countre where she was wente out of her countre/her sone and grete foyson of people ỳ folowed & wente with her/ and with a grete naupe came in to Italye/ and aryued vpon the water of Tybre and there she descended out of her shyppes. So she wente vp vpon an hyghe hylle that she named the mounte Palentyne after her fader vpon the whiche mounte the Cyte of Rome was founded syth. This lady with her sone and those that folowed her founded a fayre castell there. And as this lady had founde the mē of that countre al beestyalle and rude she ordeyned and wrote certayne lawes by ỳ whiche she enioyned them to lyue by ordre of ryght and reason after Justyce and she was the fyrst ỳ in this countre whiche was syth of so grete renowne/ & of whom all the lawes of ryght come of the fyrst ỳ estabied the lawes there. This lady knewe by inspyracyō deuyne that by the spyryte of prophecye amonge other graces that she had synguler specyalte was gyuen to her howe this countre ought to be in tyme to come moost noble of excellence & of renowne aboue all the countres of the worlde. So it semed her that it sholde be no honest thynge ỳ whē the hyghnesse of the Empyre of Rome that all the worlde ought to lordeshyp and gouerne that they sholde vse of letters and caractes straunge/ and begged of other countrees/and to that entente also that she wolde shewe her wysdome and excellence of wytte to the worlde to come/she dyde so moche by her study that she founde pryre letters dyfferenced from all other nacyons of the worlde that is to knowe the. A. B. C. and the ordenaunce of latyne by puttynge togyder of ỳ same letters with the dyfference of vowelles with all the entrynge of the scyence of grammere. The whiche letters and scyences she toke and taught them to her people/and wolde ỳ it sholde be knowne communely/so it was no lytell scyence nor lytell profytable that this woman founde. For ỳ subtylnesse of the sayd scyence/ and for the grete profyte and welthe that is come to ỳ worlde by it, one myght say that there was neuer worthyer thynge founde to the worlde and of that benefyse ỳ Italyens haue not ben vnkynde & of good ryght to whom this thynge was so meruaylous that they had her not onely in reputacyon more than man/ but a goddesse. For the whiche they honoured her w deuyne worshyppes. And whē she was deed they edyfyed and founded a tymple in her name. And it was made and buylded at the foote of the forsayd mountayne where she dwelled. And to gyue to this lady a perpetuall memorye for euermore/they toke many of them theyr names as after

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the scyences that she had founde/ & also they gaue the name of her to dyuers of theyr thynges so as themselfe of that countre for the scyence of latyne whiche that was founde there by that lady they call themselfe latynes in grete worshyp/and that more is for that that ita in latyne that is to say in Frenssh the ouy/and in Englysh the ye/the souerayne affyrmacyon of this language is latyne. And yet it suffyseth not them ꝑ this countre was called ꝑ lande of latyne/but they wolde that all the countres ouer the mountaynes whiche is grete & large/ & where there were many dyuers countres & lordshyppes all was called Italye. Of this lady Carmentys dyttyes were called carmen in latyn And also the Romaynes that came a grete whyle syth named one of the gates of the Cyte of Rome Carmentele/the whiche names for what maner prosperyte that ꝑ Romaynes had syth nother for no hyghnesse of Emperours they chaunged neuer syth/so as it appereth vnto this day it endureth yet. And what wylte thou more sayze doughter may there ony man saye more worshyp of ony man borne of woman/ yet thou trowest not that this crafte be onely to the worlde by whiche many scyences and dyuers haue ben founde.

¶ Of Mynerue that founde many scyences/and the maner to make Armoure of Iron and steele. Ca. xxxiiij.

MInerue so as thou hast wryten in other places was mayden of Grece and her surname was Pallas/ this mayde was of so grete excellence in wytte that the lewde people of that countree for that ꝑ they knewe not well of what kynrede she was of/ & they sawe her do thynges ꝑ had not ben before in vsage/ sayd that she was a goddesse comen from heuen/ for by so moche as they knewe not from whens she came the more was to them meruaylable the grete connynge of her aboue all women in her tyme/ this lady was subtyll and of grete vnderstandynge not onely in one thynge but soueraynely in all thynges. She founde by her subtylnesse certayne lettres Grekesshe that some call them Carectes/ by the whiche one myght put a grete tale of dyuers thynges in wrytynge in the space of ryght fewe lettres & of shorte wrytynge the whiche abreuyacyons vseth the Grekes yet whiche was ryght a fayre inuencyon and a subtyll to fynde. She founde nombre and maner of a compte and to put togyder sommes. She had the spyryte soo moche enlumyned of vnderstandynge that she founde many craftes and werkes to make that had neuer ben founde before. The crafte of Wolle and to make clothe & she founde fyrst ꝑ euer was adyysed to shere shepe to lose Wolle/to kembe & to carde it with dyuers instrumentes to make it clene/ to make it softe & roddes of yron to spynne at ꝑ dystaffe & after in-

Crumentes to make the clothe / & howe it ſholde be wouen. Alſo ſhe founde the cafte & vſage to make oyle of fruytes of ỳ erthe / of Olyues & of other fruyte to preſſe it & to drawe ỳ lycoure. Alſo ſhe founde ỳ crafte & the vſage to make cartes & charyottes to bere thynges eaſely from one place to another / & yet dyde this lady more / & that ſemed more meruayllable for that ỳ it is ferre fro ỳ nature of womā ỳ ſhe ſholde aduyſe her of ſuche thynges. For ſhe founde the crafte & the manere of makynge of harnoys & armure of yron & of ſtele the whiche the knyghtes & men of armes vſeth in batayle with whiche they couer theyr bodyes and ỳ ſhe toke it fyrſt to them at Athenes to whome ſhe taught ỳ vſage of ordeynynge hooſtes in batayle & the maner of fyghtynge in ordre & arowe / & ſhe founde fyrſt ppes / ſhalmes / & trompes & inſtrumentes of mouthe. This lady with the grete vertue of vnderſtandynge ỳ ſhe had was alwaye a vyrgyn / & for ỳ gret chaſtyte ỳ ſhe was of ỳ poetes ſayd in theyr ſayenges ỳ vulcan ỳ god of fyre had longe wreſtled with her / & fynally ſhe ouercame hym & ſurmounted hym / ỳ is as moche to ſaye / ỳ ſhe ouercame the brennynge & the concuppyſcence of the fleſſhe whiche gyueth grete defaute in youthe. The people of Athenes had her in grete reuerence & called her goddeſſe of armes & of knyghthode byeauſe ỳ ſhe founde fyrſt ỳ vſage. And alſo they called her goddeſſe of connynge for the grete ſcyence ỳ habounded in her. After her dethe they made to her a temple in Athenes conſecrate in her name / & in that temple they ſet her ymage whiche was in ỳ ſhap & ſemblaunce of a mayden ỳ whiche ymage ſygnyfyed wyſdome & knyghthode / & ſo this ymage had the eyen terryble & cruell for ỳ that knyghthode is ordeyned to execute ỳ rygure of Juſtyce / alſo it ſygnyfyed ỳ one knewe lytel often tymes to what ende entendeth ỳ entencyon of a wyſe man / ſhe had ỳ heed helmet whiche betokened ỳ a knyght ought to haue ſtrengthe in vertue / & alſo it ſygnyfyed ỳ the counſayles ought to be couerte & ſecrete. She was clothed wan hawberke whiche betokeneth ỳ puyſſaunce of ỳ ſtate of knyghthode / & it betokened alſo that the wyſe man ought to be alway armed agaynſt ỳ monyn ges of fortune be it well or euyll / ſhe helde a ſhafte or a longe ſpere whiche was to ſay ỳ a knyght ought to be the ſtaffe of Juſtyce / & it ſygnyfyed alſo ỳ the wyſe man pyeketh his darte of a grete length. She had hangynge at her necke a targe or a ſhelde of cryſtall whiche betokened that the knyghtes ought to be alwaye wakynge & to ſe clere vpon the defence of the countre and of the people Alſo it ſygnyfyed that vnto the wyſe man al thynges ben brought and made open. In the myddes of this targe there was alſo pourtrayed the heed of a ſerpent the whiche was named Gorgon the whiche heed betokened and ſygnyfyed that a noble and worthy knyght ought to be ſubtyl and wyly and watchynge vpon his enemyes as dothe ỳ

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serpent it was also to vnderstande that the wyse man ought to be adupsed of all malyces thrughe whiche he myght be noyed. Also they put a byrde in ỹ one syde of this ymage as for kepe it whiche fleeth by nyght that men calleth a choughe whiche betokeneth that a knyght ought to be as well by nyght as by daye all redy for the defence comune if nede be. Also it sygnyfyed that the wyse man sholde wake at euery houre vpon that that is to hym easye to doo. This lady was by longe tyme holden by so grete reuerence and so moche wente her renowne that in many places were stabled & made temples in her name and in the same wyse longe tyme after that ỹ Romaynes were in theyr grete puyssaunce put her ymage amonge theyr other goddes.

¶ Of the ryght noble quene Ceres. Ca. xxxv.

CEres whiche was in the ryght olde dayes quene of the royalme of Syculyens had a prerogatyue to fynde by subtylte of wytte fyrst the scyence and vsage of the tyllynge of the erthe & of the toles that perteyneth therto. She taught to her subiectes to put togyder & to make tame ỹ oren & to accustome them to be coupled in ỹ yoke. She founde also ỹ ploughe & shewed them ỹ maner howe they sholde cleue & departe ỹ erthe and al the labourе ỹ therto perteyneth & after she taught them to cast the sede vpon ỹ erthe & to couer it & after when the sede was growne & multyplyed she shewed theym howe they sholde repe the corne & with betynge of flayles to put it out of the eres. After she taught them to grynde it by twene .ij. harde stones by crafte & howe they sholde make mylles & she taught them after to make brede of the mele & also this lady taught to ỹ people ỹ lyued customably as beestes with acornes & hawthorne burpes & wylde apples to vse more conuenable fedynges / yet this lady dyde more for the people of ỹ countre that had it of custome to dwelle here & there in woodes & in wylde places & voyde as beestes made them to assemble by grete companyes & taught them to make townes & cytees & howses in the whiche they sholde dwelle togyder & thus by this lady ỹ worlde was brought out of the beestyalyte in to the reasonable lyfe of man. Of this Ceres the poetes fayned the tale howe her doughter was rauysshed by Pluto god of helle and for the auctorite of her vnderstādynge and the grete welthe ỹ she had procured to the worlde the people of thens worshypped her & called her goddesse of corne.

¶ Of the noble quene Iles that founde fyrste the crafte to make Orchardes and to plante plantes. Ca. xxxvj.

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The same wyse was Isys of so grete vnderstandynge in the dede of labour that she was not onely named quene of Egypte but ryght syguler & specyall goodnesse of Egypcyens. Of this Isys speketh ỹ fable that Iuppter loued her and how he transtourmed her in to a cowe/& after howe she came in to her fyrst fourme whiche by sygnyfyenge of her grete vnderstandynge soo as thou haste touched her thyselfe in thy boke of Othea. She founde dyuers maners of letters abreged that she tought the Egypcyans and gaue them fourme of theyr longe language to abrege it. This was the doughter of Iuachus kynge of Grekes and syster of Phoroneus whiche was ryght a wyse man/and this lady wente out of Grece for dyuers thynges ỹ fell & wente in to Egypte vñ her brother. There she taughte amonge other thynges the vlage of orchardes & to graffe trees on dyuers stockes/& she gaue & ordeyned certayne lawes and ryghtfull / and she tought ỹ people of Egypte whiche lyued rudely without ordynaūce of Justyce to lyue by ryght ordre/& to speke shortely she dyde so moche ỹ hyupnge & deed /they had her in grete reuerence/& her renowne wente thrughe the worlde in so moche that in dyuers places were made temples and oratorys in her name. And also at Rome in the tyme of theyr hyghnesse they made a temple in her name where they ordeyned sacrefyses and offerynges & grete solempnytees in the maner as they of Egypte were accustomed to doo for her. The houlbande of this lady was named Apys / whiche after the arroute of auncyent people was sone of the god Iuppter & of Nyode / doughter of Phoroneus / of whome the olde hystorys and poetes maketh mencyon ynoughe.

Of the grete welthe that is come to the worlde by dyuers ladyes. Ca. xxxvij.

Madame I haue grete meruayle of ỹ/ that I haue herde you saye ỹ so moche good sholde come to the worlde bycause of ỹ vnderstandynge of woman. And these men saye comunely theyr vnderstandynge is as a thynge without pryce and ỹ they haue not serued ne serueth to the worlde but for to bere chyldren and spynne. Anwere. Nowe mayst thou well knowe the grete ygnoraunce & they yelde no thankynges to them from whom they come. And also thou mayst se clerely howe god whiche nothynge dothe without cause hath wyll to showe to men that he dyspraysseth not ỹ woman kynde/ne thoughe that he considereth that in the brayne of woman there is so grete vnderstandynge that not onely they ben able for to lerne / and to withholde the sciences/ but to fynde of themselfe all newe sciences of soo grete vtylyte and profyte vnto the worlde / that

nothynge is more necessary so as thou mayst se of this Carmentes of whome I haue spoken to the ꝑ founde the letters of latyne / to the whiche god hath ben so gracyous & so moche multyplyed the scyence ꝑ this lady founde whiche hathe defaced as amonge vs all ꝑ letters of Ebzue & of Gzewe / & that nyghe Europe whiche conteyneth a grete partye & space of the erthe vseth of these letters of the whiche there be made & compounded infynyte bokes of volumes of al facultees / where be put & kepte in perpetuall memozye the actes & dedes of men and the nobles & excellent ꝓphysyngeers of god & all maner scyences and crafres. So mayst thou conclude that the welthe ꝑ this womā hath done is infynyte. Foz by this lady thoughe ꝑ they wyl not knowe it these men are dzawne out of ygnozaunce & put in to knowynge / by her they haue ꝑ crafte to sende theyz courages & entencyons as ferre as they wyll & haue knowlege & vnderstandynge agayne of all thynges that pleaseth them & the same wyse to knowe thynges passed & present / and some that are to come. And also by ꝑ scyence of this woman men may make accozde and Joyne frendshyppes with persones ferre fro them and by answeres that they gaue that one to that other they fele and knowe theyz wyll without seynge. And to say shoztely all the welthe ꝑ cometh of letters may not be tolde / foz they dyscryue and make to vnderstande and knowe god & celestyall thynges / the heuens the see / the erthe al persones and all thynges / where was there euer man that euer dyde moze good.

¶ Of the same. Capitulo. xxxviij.

And also where was there euer man by whom moze welthe happened to the worlde than dyde by this noble quene Ceres of whome I haue spoken of to the befoze whiche may not gete a name of gretter ꝓphysynge as to bzynge ꝑ wylde men dwellynge in wodes as beestes with out lawe of ryght to dwelle in cytees & townes & to teche them to vse ꝑ ryght way & to haue pourchaced vytayle of better redynge than acozns & wylde apples / that is to knowe / whetes and cozns by the whiche these men haue the body moze fayze & moze clere and the membzes moze stronge & moze mouynge as it were mete moze comforta tyfe / and moze couenable to mannes nature and the lande full of tystles of thoznes / & of bussches cupll set togyder and full of wylde trees / she taught to clense by laboure / and to sowe the sede the whiche by the labourynge of ꝑ grounde there as it was wylde it becometh free & tame to ꝑ comune ꝓfyte / & so by this lady mannes nature receyueth that ꝓfyte by the whiche the wylde & rude worlde was chaunged in to the guyse of good cytees and townes / and the slawstrynge wyttes & slowe / beynge in the caues of ygnozaunce were

chaunged and brought agayne in to hyghnesse of contemplacyon and exercyses couenables/and she ordeyned some men to labonre the feldes by ꝑ whiche so many cytees & townes are replenysshed & susteyned/& some to do other necessary werkes to lyue by. ¶ Lyke the same wyse in orchardes/& gardynes who may somme the grete welthe that she procured to the worlde to gyue the manere to lyfte vp plantes and trees and so many good herbes couenable to ꝑ nourysshynge of man. ¶ Mynerue also that pourueyed by her wyte to mannes nature so many dyuers necessary thynges as clothynge of wolle whiche were before clothed wt skynnes of beestes. Also she put them out of payne that they had to bere all theyr necessary thynges betwene theyr armes from one place to another and ordeyned and founde the manere to make cartes and charyottes for theyr socoure and to the nobles and knyghtes she founde the crafte & the vsage to make harnoys to couer theyr bodyes for the more suretye in the warre more fayre and stronger and more couenable than they had before whiche was onely with the hydes of beestes.

¶ Epine and I sayd to her. Ha madame. Nowe I perceyue by that/ꝑ ye saye more than euer I dyde the grete vnkyndnesse and vnconnynge of these men that so moche cuyll sayth of women/for notwithstandynge that it sholde seme that there is cause ynoughe of prayssynge of them by that woman is moder to man/and al other welthes that

one maye se openly that generally women dothe to men. Truely I se here the ryght hepe of benerysses and of soueraynelargenesse that they haue receyned and receyue of them. Nowe lette them holde theyr peas from hens forthe these cuyll sayenge clerkes of women that haue blamed and spoken shrewdely of women in theyr bokes and dytyes and other suche/and lette them caste downe theyr eyen for shame of that they haue mysse sayd consyderynge the trouthe whiche is contrary vnto theyr wrytynge seynge this noble lady Carmentis the whiche by the hyghnesse of her vnderstandynge hath taught them as theyr maystresse at ꝑ scole suche a lesson by ꝑ whiche vnderstandynge/they holde them so hyghe and worshypfull/that is to knowe the noble letters of latyne/yet what shall these nobles and knyghtes say to this thynge so mothe agaynst tryght that sayth cuyll generally of all women/lette them refrayne theyr mouthes & from hens forth adupsynge ꝑ vsage to bere armes in batayle/& to tyght in ordenaunce of ꝑ whiche crafte they prayse them & holde them grete/& all is come to them by women. & generally al men that lyueth by bryde/& that lyueth in Cytees and townes by the ordre of tryght. And also those ꝑ tylleth the lande/haue they soo moche cause to blame women as many of theym dothe thynkynge vpon these benefeytes and goodnesses whiche they haue done for them. Forsothe naye. And that by these women/that is to vnderstãde Mynerue

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Ceres/and Iys there ben come to them so many
dyuers Wolthes & profytes/of the whiche benefy
ses they haue theyr lyfe worshypfully & so they lyue and shall lyue alway. These thynges ben wel appeased without fayle madame/but yet it semeth me that the doctryne of Aristotle whiche was of ryght grete profyte to mannes wytte & wherof one holdeth of grete counte and of ryght /none of all that other philosophres that euer were there is not of so grete profyte to the worlde as haue ben & ben by ŷ doctryne of these forsayd ladyes.

¶ Of the mayden Arenye that founde the crafte to shere sheepe/to dresse the wolles / and to make clothe. Ca. xxxix.

Not onely by these ladyes god hadde lust to pourney to the worlde many dyuers thynges & necessaryes / but also in ŷ same wyse by many dyuers others. So as by a mayde of the lande of Aspe that was named Arenye doughter of ydmuete Cholophone ŷ whiche was of meruayllous & subtell wytte. So moche she laboured her wyttes ŷ she founde fyrst the crafte to dye wolle in to dyuers colours & to make werkes in clothe as paynters dothe/in the manere that we sholde calle ŷ clothes of hyghe lyst and in this crafte she was meruayllous subtyll. And it was she wherof the fable speketh and sayethe that she stryued w̄ Pallas whiche became a flee. This woman soūde another scyence more necessarye. For this was she that founde fyrst the maner of flaxe & maner of werkes to make lynnen clothe/ ŷ whiche thynge semeth to be ryght necessarye to ŷ worlde thoughe that some men say that the exercyse therof be repryse to women. This Arenye also founde fyrste to make nettes and crafres to take bryddes and fyssches and founde the crafte of fysshynge/& to take and deceyue the stronge wylde beestes and conyes & hares/& bryddes with nettes whiche was not knowne before. So me semeth that this woman made no lytell scrupee to ŷ worlde by ŷ whiche syth men haue founde grete profyte. ¶ Notw̄standynge ŷ dyuers auctoures and also this Bocace whiche telleth ŷ forsayd thynges haue sayd that the worlde was better when ŷ people lyued not but with hawes & acornes / and ŷ they ware but skynnes of bestes then it hathe ben syth whē that they were taught to vse others more delycatyse/pet saue the reuerence of the sayd auctoure & of all them that shall saye that it is preiudyce to ŷ worlde to vse suche thynges & that the nourysshynge of mannes body sholde be founde and vsed I saye that in so moche that ony creature receyueth more of graces & of grete gyftes of god/ by soo moche is he the more beholdynge to serue hym ŷ better / & that yf ony creature vse euyll of well ŷ god hathe prouyded for hym & graunted hym to vse them well & couenably / & made them for the

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vsage of man & woman þ it cometh of the shrewdenesse and cursydnesse of them that vseth it euyl and not that þ thynges of hym shulde not be euyl but good to vse. Jhesu crysst hymselfe in his owne persone shewed it wel for he vsed brede and wyne flesshe and fysshe/robe of coloure/of lynnen /and of all other thynges necessary whiche had not be done yf it had ben better to vse to eate acornes & hawes & also he honoured moche the scyence þ Ceres founde/that is to knowe of brede Whē it pleased hym to gyue to man & woman his owne body in fourme of brede/and that they shulde vse it.

¶ Of Pamphyle that founde the crafte to drawe sylke of the wormes. Ca. xl.

Of scyences good and profytable founde by women/amonge others we ought not to forgete the noble P..mphyle of the countre of Grece. This lady was of ryght subtyll wytte in dyuers werkes and so moche delyted to serche straunge thynges that she was the fyrst þ founde the crafte of sylke. For as she was ryght subtyll and ymaginatyfe she aduysed her of these wormes þ maketh sylke naturally vpon the braunches of trees So she toke þ bothomes that these wormes had made and she sawe that they were ryght fayre / & then she toke many thredes and put theym togyder and twyned them. and then she assayed if this threde wolde take ony fayre coloure / and when she had proued all this and sawe that it was ryght a fayre thynge she toke it to make and to weue in to clothes of sylke. For the whiche thynge of the connynge of this woman there is come grete beaute and profyte to þ worlde multyplyed in all countres. For god is worshypped and serued in dyuers arayes therof. And the noble robes & raymentes of prelates in deuyne offyces ben made therof. And also of Emperours kynges and prynces/and the same wyse the people of some landes vseth none other clothynge for that they haue no wolles and they haue ynowe of sylke wormes.

¶ Of Thamar that was a souerayne maystresse in the crafte of paynтynge/and of another named Irayne. Ca. xlj.

What woldest thou Jshulde say yf nature of woman be able to fynde and to lerne the speculatyfe scyences and also these hande crafte. The same wyse it is empropryed to execute thē and put them in werke ryght subtylly when they haue lerned them. So as it is wryten of a womā that was named Thamar whiche was of so grete subtylte in the crafte and scyence of paynтynge that in those dayes whyle she lyued there was none suche as she was in connynge. This woman

as Boocace sayth was doughter to Ayton Peyn tre and was in ỹ tyme of Olympe. Olympe was a grete solempne day so called in the whiche there were made dyuers playes / and he that gate it sholde be graunted vnto hym ỹ he asked yt it were a reasonable thynge the whiche feest & playes was done in the honoure of Iuppter / & it was halowed from. vj. yere vnto. vj. yere. iiij. yere free by twene bothe / & Hercules ordeyned fyrst this feest / and of ỹ fyrst begynnynge ỹ it was ordeyned they made theyr date. So as dothe the crysten men of the Incarnacyon of Jhesu cryst. This Thamar lefte all womens werkes and folowed the crafte of her fader by ryght grete subtelte of wytte in ỹ tyme when Archylans reygned vpon the Macedonyes she had synguler prayse ynge in so moche ỹ they of the countre of Ephese that there worshypped the goddesse Dyane made by grete charge ỹ this Thamar sholde paynte the ymage of theyr goddesse / whiche they kepte longe tyme after in grete dygnyte as a thynge made by grete subtylte and solempnely paynted / & they shewed neuer this ymage but at the feest & solempnyte of ỹ goddesse the whiche paynynge as it endured by ryght grete age bare so grete wytnesse of the subtylte of this woman that vnto this day there is memory of her wytte. In this scyence of paynynge there was also a woman of Grece souerayniy lerned whiche was named Irene that she passed al those that were in her tyme / this woman was a

dyscyple of a paynioure called Cracyne ỹ whiche was a souerayne werke man / yet she was subtyll & so moche lerned in the scyence ỹ she passed & exceded her mayster so meruayllously ỹ for the remembraunce of her they lete make an ymage whiche was as a mayden ỹ paynted / & they lykte it for honoure amonge ỹ other ymages of souerayne werke men of certayne workes ỹ had ben before her. For suche custome had these auncyent men ỹ they worshypped bothe men & women ỹ passe other in excellence whyder it were of vnderstandynge or of strengthe or of beaute / or of ony other grace or vertue ỹ for to make theyr perpetuall remembraunce they made to set theyr ymages in hyghe & worshypfull places. ¶ Marcya the Romayne ỹ was also a vyrgyne was of ryght grete vertue in noble lyuynge / & in good condycyons / she was also of noble wytte in ỹ crafte of paynynge / this woman wrought by so grete crafte & so maysterly ỹ she passed all men / & the same wyse Gaye & Spolyn ỹ were called ỹ mooste souerayne paynioures of the worlde in theyr tyme / she passed them & attayned the worshyp of all ỹ myght be knowne of ỹ scyence after that that the maystres sayd. This Marcya to that entente ỹ the remembraunce of ỹ scyence sholde shewe after her amonge her noble werkes she made a table by grete crafte where she paynted her fygure beholdynge her in a myroure so properly ỹ euery mā ỹ sawe it Juged it to be on lyue / the whiche table ryght longe syth was sone

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raynely kepte & she wed to werke men as a treasoure of solempnyte. ¶Then I sayd to her madame by this enlample one may perceyue þ in þ olde tyme these wyse people were more worshypped than they be nowe/& the sciences holdeth in moche more pryce/yet to the purpose of that þ ye saye of women experte in þ scyence of paynтynge. ¶I knowe at this day a woman þ men calleth Anastase þ is so moche experte & lerned to make vynyettes of enlumynynge in bokes & chasynge hystoryes þ there is mencyon made of ony werke man in þ towne of Parys/yet there ben suche in þ towne þ ben called þ louerayneste werkemen of þ worlde/but þ she passeth them/ne þ so swetely maketh flourysshynges as she dothe/and this I knowe by experyence/for she hathe wrought for myselfe dyuers thynges whiche ben holden synguler by themselfe amonge the vynyettes of other werkemen. Response. Of þ I byleue the well fayre doughter/for thou mayst fynde women ynowe whiche ben wel experte in dyuers thynges who þ wolde serche aboute in the worlde/and yet to þ same purpose I shall telle the of a woman of Rome.

¶Here it speketh of Sempronye. Ca. xlij.

SEmpronye of Rome was a woman of grete beaute/yet notwithstādynge þ the shape of her body & of her vysage passed in her tyme all other women in beaute/yet she passed & exceded in excellence of subtylte of her wytte/þ whiche she had so redy þ there was nothynge soo subtyll in worde nor in werke but anone she wolde haue it so hooly þ she wolde not fayle but as her lyste she wolde reporte it all þ she had herde saye thoughe it were ryght a grete narracyō. This lady knewe not onely the latyne letters but þ Ezekyll the also entyerly & wrote them so wyttely þ it was grete merualle to se. Allo of speche & faconde & of fayre manere so comely & so gentyll þ by her wordes & maners she coude drawe ony persone to þ she wolde/yf she wolde or lyst to prouoke them to solace/or Ioye/to wepe or to sorowe/in þ same wyse she coude moue euery man therto/other to hardynes or to ony dede of strengthe/or to lerne ony other thynge/she coude styre them therto/& she had spoken with them. And with that so moche she was of maner/of speche/and of countenaunce/and ful of courtoysye/and of swetnesse that one sholde neuer be satysfyed to beholde her/& here her/she songe so melodyously/and by grete crafte played in all instrumentes loueraynly/& she coude all maner of playes/and to saye shortely she was ryght able and wytty to do al maner of thynges þ mannes wytte myght comprehende.

¶Here Xpine asketh of Reason yf naturall prudēce be in woman. Ca. xlij.

IXpine yet sayd to her. Madame truely I se well þ it is true that god worshypped be he cyte of La.

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hath gyuen vnderstandynge to woman/ compre-
henſyke in all thynges to vnderſtande/ knowe/ ⁊
to holde/ yet for ỳ that one ſeeth people ynowe ỳ
haue ryght ſubtyll wytte ⁊ redy to fele ⁊ to vnder
ſtande all ỳ one wolde ſhowe them/ ⁊ ben ſo ſub-
tyl in felynge ⁊ retentyke ỳ there is no ſcyence but
ỳ it be open ynoughe to them whiche by hauntyn
ge of the ſcole geteth ryght grete clargye. And ne-
uertheleſſe there ben many alſo ỳ be of grete repu
tacyon amõge clarkes ⁊ full of ſcyence ỳ haue but
lytell wyſdome in maners ⁊ in worldely gouer-
naunce wherof I haue grete meruayle/ for it is no
doubte that the introduccyon of ſcyence techeth ỳ
good cõdycyons ⁊ vertues. So I wolde knowe
ryght fayne of you my lady yf it pleaſed you if the
vnderſtandynge of womã whiche is ynoughe as
me ſemeth by your prooues ⁊ that I ſe it by takyn-
ge ⁊ retentyke in ſubtyll thynges ⁊ ſcyences as o-
thers ben/ but I wolde wyte yf theyr vnderſtan-
dynge be prompte ⁊ abyle in thynges ỳ prudence
techeth/ ỳ is to knowe to haue aduyſe vpon ỳ whi
che is beſt to do/ ⁊ of that ỳ ought to be leeſt remẽ-
braunce of thynges paſſed by ỳ whiche one maye
be ỳ more experte by ỳ enſample ỳ one haue wyſe
ſyght in gouernaunce of preſent thynges/ ⁊ that
one haue purueyaunce vpon thynges to come.
Theſe thynges as me ſemeth techeth prudence.

¶ Anſwere thou ſayſt trewe doughter/ but this
prudence of whiche thou ſpekeſt/ knowe ỳ it come
th by nature to man ⁊ womã to ſome more/ to ſo-
me leſſe/ ⁊ not to al lyke/ howe be it that ſhe dothe
ſo moche ỳ naturally they ben prudent. For thou
mayſt knowe ỳ two ſtrengthes togyder ben more
⁊ more reſyſtynge thã is euery ſtrengthe by hym-
ſelfe. And therfore I ſaye to the ỳ euery perſone ỳ
by nature hathe prudence/ that is called naturall
wytte/ ⁊ with that connynge gotten to ỳ perſone
bryngeth hym to prayſynge/ of grete excellence/
yet ſuche hathe one/ as thou thyſelfe hathe ſayd/ ỳ
another hath not. For that one is the gyfte of god
ỳ other is goten by longe ſtudyenge/ yet they ben
bothe good/ but ſome ſooner ſhall chooſe naturall
wytte without ſcyence goten thã goten with ſcy-
ence/ and neuertheles vpon this propoſycyon the
re may many oppoſycyons be founde/ of the whi-
che maye ſprynge queſtyons ynowe/ for one my-
ght ſay that he dothe well to chooſe the more whi-
che is mooſt auayable or profyte in the comune
nede/ and it is ſo that to knowe ſcyences it profy-
teth a ſynguler perſone and more to all perſones
by the ſhe wynge that he dothe to others that all
ſholde not do of naturall wytte that he ſholde ha-
ue. For this naturall wytte maye not endure but
durynge the lyfe of the perſone that hathe it/ and
when he dyeth his wytte dyeth with hym/ but the
ſcyence that is goten endureth perpetually for
euer to theym that hathe it for to knowe in pray-
ſynge/ and it profyteth vnto many people in loo
moche that they do teche it vnto others and ma-
keth bookes vnto theym that ben to come.

Cyte of La. Do.iij.

So they seyente dyeth not with them. So as I may shewe ỳ by ensample of Arystotle & of others by ỳ whiche the sciences were brought to ỳ worl de ỳ profyteth more to ỳ worlde the connynge go ten of them than dothe all ỳ prudence without scy ence goten of all ỳ men passed or those ỳ ben. Not withstandynge ỳ by prudence many dyuers roy= almes & Empyres hathe ben well gouerned and dressed/ yet al these thynges ben saylynge & gothe with these men/ & sciences endureth euer. But yet this questyon I shall leue vnassoylled & to deter= myne to others. For it draweth not to the purpo= se of ỳ strengthynge of our cyte/and I shall tour= ne agayne to the questyon that thou hast made to me/that is to knowe yf there be natural prudence in woman/of the whiche thynge I answere ỳ soo that thou mayst knowe by that ỳ is sayd to the be fore. So as thou mayst se generally by the gouer naunce of them in offyces that are put to them to do/ & yf thou take hede it shall seme ỳ good. Thou shalte fynde that to gouerne theyr houlholde and to pouruaye for it in all thynges after theyr puys= saunce they ben comunely and for the moost par= tye ryght curyous quycke and dylygent in so mo= che that theyr neglygent housbandes thynketh ỳ it is grete anoyaunce to them ỳ they busy them so moche to do that that pertcyneth to them to pour uaye and then they saye/that they wolde be may= stresses and more wyse than they. And thus they wolde tourne it in to euyl that ỳ many womē say to thē in good entente & of these wyse women spe keth ỳ epystle of Salamon/of whiche ỳ substaūce after our purpose wyll say ỳ it folowyth so.

¶ The epystle of Salamon in the boke of prouer bes. Ca. xliij.

Who shall fynde a stronge woman ỳ is to say wyse/her housbande shall not faute of all good. She is praysed of all ỳ countre/ & her housbande truste th her wel/ for she yeldeth hym al wel the and prosperyte in all tymes/ she seketh & pour chaseth wolles/that is to vnderstande werke to kepe her meyny i profytable werkes to garnysshe her housoande & she herselfe put her handes to the busynesse/and she is as a shyp of a marchaunte ỳ bereth all maners of goodes and pouruayeth for brede. She gyueth her gyftes to them ỳ ben wor thy/and those ben her counsayllours. And all ha= boundaunce of meetes & drynkes springeth also to her seruauntes. She consydereth the value of a maner or she bye it. And by ỳ werke of her wytte she hath planted vynes with the whiche her hous holde is pouruayed. She gyrdeth her rayues w strengthe and constaunce of busynesse/and her ar mes ben in contynuall good werke she seeth that her busynesse is good & therfore she contynueth it And for so moche ỳ the lyght of her labour shall neuer be quenched what darke tyme that cometh She busyeth herselfe in stronge thynges / & with that she dyspraysleth not womens workes but she

herselfe wozketh it. She stretcheth her handes to the poore & feble in theyr socoure/her house by her pourueyaunce is kept from al maner of coldnes of snowe & those ꝑ she hath to gouerne ben clothed in double robes. She maketh for herselfe robes of sylke of purple of wozshyp & of renowne/ & her housbande is wozshypped when he is set with ꝑ fyrst auncyent men of ꝑ erthe. She maketh cloth lynnen & wollen ꝑ she selleth/ & her clothynge is strengthe & wozshyp/ & for that Joye perpetuall shal be to her/her mouthe speketh alway wordes of wysedome/ & the lawe of buromnesse is in her tongue. She consydereth the ꝓuysyons of her house/ & she eteth not her brede ydell. The condycyons of her chyldren sheweth ꝑ she is theyr moder/ & the werke of them sheweth her goodnesse. The clene rayment of her housbande yeldeth her praysynges. She is maystresse of her doughters in al thynges thoughe they be grete/ she dysprayseth false praysynges and vayne beaute. Suche a woman shall drede our lorde & shall be praysed. and she shall yelde her frupte after her werke whi che prayseth her in all places.

¶ Here it speketh of Gay Cyrsyle. Ca. xlv.

TO the purpose ꝑ the epystle of Salamon sayth of a wyse woman maye well be remembred the noble quene Gay Cyrsyle. This lady was of Rome or of Constaunce/ and maryed to a kynge of ꝑ Romaynes. She was of ꝓudence in the dede of gouernaunce & ryght vertuous. And with the grete naturall wyt trouthe & bounte ꝑ she had aboue all women she was praysed to be ryght a grete ryander & of notable pourueyaunce/ & thoughe she were a quene & myght well leue to werke with her handes/yet she had ꝑ herte alwaye to profyte in some thynge & noo tyme to be ydle/but alway laboured in some werke/ & the same wyse she made ꝑ ladyes & damoyselles aboute her to laboure/ & in especyall those ꝑ serued her. She founde ꝑ maner to sorte wolles/ & to make fyne clothe of dyuers sortes/ & in ꝑ she occupyed her whiche is for ꝑ tyme a ryght honourable thynge/by whiche this noble lady in all places was praysed & wozshypped/by whiche for ꝑ reuerence & memory of her the Romaynes whiche after encreased in ryght grete puyssaunce whiche in her tyme were not ordeyned & mayntayned the custome ꝑ to the weddynge of her doughters when the spouse sholde entre fyrst in to ꝑ house of her housbande/one asked howe she sholde be named & she answered Gaye/ & that gaue to vnderstande ꝑ she wolde folowe this same lady in dedes & in werkes after her puyssaunce.

¶ Here it speketh of the aduyse of Dydo quene of Cartage. Ca. xlvj.

PRudence so as thyselfe hast sayd before/ is to haue aduyse & a beholdynge vpon thynges that one wyll take on hande howe ꝑ they sholde be determyned/ and ꝑ women sholde be in suche

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respecte adupsed in grete matters. I shall gyue ꝯ yet ensample of some puysshaunt ladyes / ꝛ fyrst of Dydo. This Dydo was fyrst named Elyra / the connynge of her prudence shewed well by her werkes as I shall tell ꝯ. She founded ꝛ edyfyed a cyte in ꝯ lande of Auffryke named Cartage of ꝯ whiche she was lady ꝛ quene / ꝛ the maner of ꝯ foundynge to gete ꝯ lande ꝛ to possede it shewed in her grete constaunce / noblesse ꝛ vertue / Without whiche to haue by grace veray prudence maye not be in ony persone. The comynge of this lady was of them of Fenyce Whiche of ꝯ last partyes of Egypte came in to ꝯ lande of Syrye / ꝛ there they founded ꝛ buylded dyuers noble townes and Cytees Amonge ꝯ Whiche people there was a kynge called Agenor of ꝯ Whiche descended by lygnage the fader of this lady Dydo Whiche was named Beel ꝛ was kynge of Fenyce / ꝛ he put the royalme of Cypre vnder his subiectyon. This kynge had one sone named Pygmalyō / ꝛ this mayden Dydo wout mo chyldren / ꝛ When he came to the dethe he charged gretely his barons ꝯ they shold bere to these .ij. chyldren loue ꝛ trouthe ꝛ so to do they made promyse to hym. When ꝯ kynge was deed they crowned Pygmalyon his sone ꝛ Wedded Elyre Whiche was ryght a fayre mayde to a duke of the countre whiche was grettest after ꝯ kynge ꝛ was called Acerbe Cyte or Cytens. And this Cyteon was the grete preest of the temple of Hercules after theyr lawe and was a merualyllous ryche mā

And so he and his Wyfe loued moche togyder and ledde a good lyfe. But this kynge Pygmalyon was of thre wde condycyons / cruell / ꝛ the mooste coueytous persone that one myght se / for he coude not haue so moche but he Wolde coueyte more Elyre his syster Whiche knewe well his grete coueytyse / and also she knewe well that her housbā de had grete treasoure / and there was grete spekynge of this rychesse / she counsayled and adupsed hym that he sholde kepe hym from the kynge / and sholde put his goodes in some secrete place / to that entente that the kynge sholde not take it awaye. Cycyens byleued well this counsayle yet he kepte not well his persone from the awaytes of the kynge as she had tolde hym. So the kynge made hym to be slayne on a daye / to the entente ꝯ he myght haue his grete treasoures / of the Whiche dethe Elyre had so grete sorowe that she was nere hande deed / and Was longe tyme in Weppynge and Waylynge / sorowynge pyteously her husbande and her lorde / cursynge her cruell brother that made hym to dye. But the false kynge that founde a Wyle of his oppynyon Whiche Was for ꝯ that he had founde lytell or nought of the goodes of Cytens and bare grete rancoure to his syster. For he thought that she had hydden the goodes. And she Whiche sawe well ꝯ she Was in grete peryll of her lyfe Was warned by her prudence to leue her owne countre ꝛ to go thens. This thynge remēbred / she toke adupse in herselfe by vertuous

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courage of ꝑ ſhe ſholde do ⁊ armed her with ſtrengthe ⁊ conſtaunce to put in effecte ꝑ ſhe wolde take on hande. So this lady knewe well ꝑ the kynge was not welbyloued of his lordes / nor of his people for ꝑ grete cruelties ⁊ extorcyons ꝑ he dyde/ ſo ſhe toke to her certayne lordes ⁊ cyteſyns/ ⁊ alſo of ꝑ comune people/ ⁊ after ꝑ that ſhe had made them ſwere ꝑ they ſholde holde it in counſayle ſuche thynges as ſhe wolde deuyſe to them ſhe by ryght fayre language began to declare her entente/ ſo moche ꝑ they accorded to go with her/ ⁊ ther to they made theyr othe to be trewe ⁊ faythfull.

So this lady as ſoone as ſhe myght made redy her nauye all ſecretly / ⁊ by nyght ſhe departed with al her grete treaſours ⁊ foyſon of people with her ⁊ ſhe charged gretly her maryners to employ the to go. More gretter malyce dyde this lady for ſhe knewe well ꝑ her broder as ſoone as he knewe of her goynge wolde ſende people after her/ ⁊ ſecretly ſhe made fylle grete males ⁊ grete fardelles of thynges of noo valewe / but they were heuy as it had ben grete treaſoure to ꝑ entente ꝑ in delyuerynge theſe forſayd males ⁊ fardelles to them ꝑ her broder wolde ſende after it ſholde let her paſſe ⁊ not to hurte her goynge / whiche thynge came all to ꝑ poynte / for they were not longe gone but grete foyſon of people came from ꝑ kynge ſewynge after her to haue areſted her but the lady wel ⁊ wyſely ſpake to them ⁊ ſayd that ſhe wente in her pylgrymage / ſo they letted her not / but when this lady ſawe ꝑ this excuſacyon wolde not auayle ſhe knewe wel ꝑ he wolde nothynge with her but to haue her treaſoure / ⁊ ſhe ſayd ꝑ ſhe wolde ſende it to hym with a good wyll / and thoſe ꝑ knewe wel that they wolde do theyr payne to contente ꝑ kynges appetyte ⁊ to apeaſe ꝑ kynge / ⁊ then ꝑ lady was ſorowfull chere as thoughe ſhe toke ſorowe for it made to be delyuered all theſe males ⁊ bagges to them. And thoſe ꝑ trowed verely ꝑ they had done well theyr deuoyre ⁊ ꝑ they ſholde bringe Joyfull tydynges to the kynge departed from her / ⁊ the quene without makynge ſemblaunt of ꝑ thought on her goynge as ſoone as ſhe myght / ⁊ they wente ſo longe by day ⁊ by nyght ꝑ they aryued in ꝑ Ile of Cypre / ⁊ there they refreſſhed them a lytell whyle / ⁊ anone after ſhe toke her ſhyppes whe ſhe had done her oblacyons vnto ꝑ goddes / and ſhe brought with her ꝑ preeſt of Jeuys ⁊ his wyfe ⁊ all his houſholde / ⁊ he had dyuyned before ꝑ there ſholde come a lady of ꝑ partyes of Phenyce for ꝑ whiche he ſholde leue his countre ⁊ ſholde go with her. Thus they wente ⁊ lefte behynde them ꝑ lande of Gzece ⁊ the lande of Cecyll in ꝑ ryght hande ⁊ they ſayled longe by ꝑ lande of Meulyre ſo moche ꝑ they aryued in Aufryke ⁊ there toke ꝑ lande and anone came ꝑ people of ꝑ countre to ſe ꝑ maner ⁊ what people they were / ⁊ when they ſawe ꝑ lady ⁊ her people they brought plentye of vytayles ⁊ the lady ſpake to them ryght frendly ⁊ ſayd / ꝑ for the grete welthe ꝑ ſhe had herde ſay of ꝑ coun

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tre she was come thyder to dwell there yf it pleased them/and they answered that they wolde well/and that lady made semblaūt that she wolde make no grete dwellynge vpon a straunge lande requyred thē to selle to her vpon that see coste so moche lande onely as that hyde of an oxe wolde enclose there to make dwellynge places for her and her people/the whiche thynge was graunted to her/and the couenauntes and the pryce stode betwene them. The lady then whiche shewed her wyt and grete prudence made to take an hyde of an oxe/and made to cutte it by the smallest thonges that myght be made and knytte thē togyder all on lengthe and after made to stretche it vpon that grounde all aboute that see coste whiche conteyned a meruayllous grete countre of that whiche thynge the sellers were meruayllous sore abasshed and meruaylled moche of the cauteples of this womā and not for that they must holde theyr prycē and thus this lady gate this lande in Affryke/and in that sayd fortakynge there was smyten of that heed of an horse/by that whiche heed and by that crye and the flyght of byrdes they vnderstode after theyr dyuynynge that in that cyte that shold be founded/there shold be in tyme to come men of warre and wyse in armes. Then this lady sente anone all aboute to seke werkemē and opened her treasoure and made to buylde a Cyte/meruayllous grete/fayre and stronge whiche she named Cartage/and the towre of that dongeon she called Byrse whiche is to say that hyde of an oxe/and so as she begā to buylde her cyte she herde tydynges of her broder whiche manaced her gretely and all that were in her company for bycause she had mocked hym of that treasoure/but she answered to that messangers that the treasoure was good and fayre that she toke to bere to her broder/but that by aduenture those that brought it toke it awaye and put in stede of that some false thynges/or that it myght well be for that vengeaunce of that dethe of her housbande that goddes had no wyl that he that sle we hym sholde reioyce his goodes and ther fore they haue chaunged it. But as for the manasynge she thought by the helpe of her goddes she sholde defende her from her broder/and then she made to call all those that she had brought thyder with her and sayd to them that she wolde not that they sholde abyde with her agaynst her courage/ne that by her sholde come encombraunce to them/by that whiche yf they wolde tourne home agayne all or some of them that she wolde restore thē for theyr laboure and sende thē forthe/and they answered all with one voyce that they wolde lyue and dye with her wout partynge all the dayes of theyr lyues. Then departed the messangers/and that lady as moche as she myght busyed her to perfourme her cyte/and whē it was al made she ordeyned lawes to that people for to lyue after ryght and Justyce/and thus she gouerned so notably and by grete prudēce that in al coūtres wente her renowme and euery mā spake of her not onely for the grete vertue that was in her but as moche for hardynesse of that fayre entrepryse that she had made/and for the grete prudent gouernaūce they chaunged her name and called her

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Dydo Whiche is as moche to say in latyne as Ui
rago/ þ is to saye she þ hath vertue & strengthe of
man/& thus she lyued gloryously a grete whyle &
longer had done if fortune had ben fauourable to
her/but as she often tymes enuyous to them that
ben in prosperyte dyscẽpered to her an harde drau
ght of drynke at the last so as here after in tyme &
place I shall tell the.

¶ Here it speketh of Opis. Ca. xlviij.

Opys or Ops þ syth was called goddesse &
moder of goddes was of þ auncyent peo-
ple/had in reputacyon as ryght a wyse woman
for þ that after þ sayenge of the olde hystoryes ry-
ght prudently & constauntly she coude holde her
contente amonge þ prosperytees & aduersytees þ
happened to her in her tyme. This lady was dou
ghter of Uraue þ was ryght a puyssaunt man in
Grece & of Uesta his wyfe whiche was ryght ru-
de & lytell knowynge of þ worlde / and this lady
Opys or Ops was wedded to Saturnus þ kyn
ge of Crete whiche was her broder. So this kyn
ge had a vysyon þ his wyfe shold be delyuered of
a mã chylde þ shold slee hym / & for to voyde this
forsayd destenye he ordeyned that all þ men chyl
dren þ the quene shold haue shold be slayne/ yet
for all þ this lady dyde so moche by her wytte whi
che founde suche cauteyles þ she respyted her thre
sones from þ dethe/ þ is to knowe Iuppyter Nep-
tunus/and Pluto/and she was gretely worshyp
ped syth / and her wysedome praysed / and for her
understandynge/and for the auctoryte of her chyl
dren she gate in her tyme so grete voyce/ and wor
shyp in the worlde þ the lewde people of the coun
tre called her goddesse and moder of goddes. For
her sones in theyr lyuynge was counted for god-
des for þ they were in some thynges more know-
ynge then other men that were all as bestes. So
there were ordeyned and sacryfyed temples / the
whiche oppynyon the foles kepte longe tyme/ and
the same wyse at Rome in the tyme of the prospe-
ryte of the Romaynes was this folye/ & then had
this goddesse in grete reuerence.

¶ Of Laupne doughter of the kynge Latyn.
Capitulo. xlviij.

Laupne whiche was quene of the La
tynes had also praysynge of prudẽ
ce. This noble lady was descended
of this Saturnus kynge of Crete
of whome we haue spoken / & was
doughter of the kynge Latyn/and after Turnus
the kynge of Turylyens coueyted to haue her to
wyfe/but her fader whiche had answere of þ god
des that she shold be gyuen to a lorde of Trope
whiche taryed the marryage longe tyme/not with
stãdynge þ his wyfe laboured þ contrary, & when
Eneas was aryued in Italy he asked leue of the

Cyte of La. Pp.iij.

kynge Latyne to descende vpon his lande/but he gaue hym not onely ỳ leue/but he graunted hym his doughter in maryage. And for this cause/Turnus moued warre agaynst Eneas/in the whiche was grete slaughter & kynge/Turnus was slayne hymselfe. And Eneas had ỳ victory and wedded Laupne that had syth a sone by hym of whome she was grete when Eneas dyed. But when it came that she sholde be delyuered for the grete drede that she had that a sone that Eneas had of another woman/whiche chylde was named Astanyus that for couetyse of reygnyge sholde not slee the chylde that she was delyuered of. She wente & was delyuered in a woode and gaue the chylde a name Julyus Sylupus. /This lady wolde neuer after be maryed / and she gouerned her in her wydowhode ryght prudentely/and maynteyned the royalme by grete wysedome / and her sone in lawe had her in so grete loue ỳ he had none euyll wyll agaynst her nor his broder. But after that ỳ he had buylded the cyte of Alba he wente to dwel there/& Latyne gouerned the lande ryght wysely tyll the chylde was growne/of the whiche chylde came Remus and Romulus whiche founded Rome/and the hyghe Romayne pryncys that came syth. ¶ What woldest thou that I sholde saye more dere doughter/me semeth that I haue brought forthe proues ynowe to myne entente / that is to vnderstande of that I shewe by quycke reason & ensample that god hathe not had/ne hathe in reprobacyon the femynyne ble as these men haue/ so as thou seest clerely. And as it hathe appered & yet shall appere by the dyspolycyon of myne other two systers that ben here. For well me semeth ỳ frome hens forthe it ought to suffyse in that that I haue made the walles of the cloystre of the cyte of ladyes. Nowe ben all thynges accheued and ordeyned. Nowe cometh forthe myne other two systers/and by theyr helpe and deuyse lette the remenaunte of the buyldynge be perfourmed and made an ende by them.

¶ Here endeth the fyrste parte of the boke of the Cyte of Ladyes.

¶ Here after folowyth the table or rubrysshes of the seconde partye of this boke / Whiche telleth howe / and by whome the Cyte was buylded within and peopled.

¶ Tabula.

¶ The fyrste chapytre speketh of the .x. Sybylles Capitulo. Primo.

¶ Also of Sybylle Erytee. Capitulo. ij.

¶ Also of Sybylle Almethea. Ca. iij.

¶ Also of dyuers ladyes. Ca. iiij.

¶ Also of Nycostrate/and of Cassandra/ and of ỹ quene Balyne. Ca. v.

¶ Of Anthyoyne that became Empresse. Ca. vj.

¶ Xpine speketh to dame ryght wysnesse. Ca. vij.

¶ Here it begynneth to speke of doughters that loued fader & moder & hyrst of Dyppetue. Ca. viij.

¶ Also of Ilyphyle. Ca. ix.

¶ Also of the vyrgyne Caudyne. Ca. x.

¶ Also of a woman that gaue her moder sowke in pryson. Ca. xj.

¶ Also ryght wysnesse sayth that she hathe accheued the treasourye ỹ it is tyme to peple it. Ca. xij.

¶ Also Xpine asketh of dame ryght wysnes yf ỹ be true ỹ these bokes & these men say ỹ the lyfe of mariage is harde to bere for the occasyon of women & to theyr grete wronge and there answereth ryght wysnesse & begynneth to speke of ỹ grete loue of women to theyr housbandes. Ca. xiij.

¶ Also of the quene Ipsytrace. Ca. xiiij.

¶ Also of the Empresse Tryarye. Ca. xv.

¶ Also of the quene Archempse. Ca. xvj.

¶ Also of Argyue doughter of ỹ kynge Adrastus Capitulo. xvij.

¶ Also of the noble lady Agryppyne. Ca. xviij.

¶ Also Xpine sayth & after ryght wysnesse answereth gyuynge ensample & of the noble lady Julye doughter of Julyus Cezar/ & wyfe of the prynce Pompee. Ca. xix.

¶ Also of the noble lady Tyerce Emulyen. Ca. xx

¶ Also of zancyppe wyfe of the philosophre Socrates. Ca. xxj.

¶ Of Pompay paulyne wyfe of Sencke. Ca. xxij.

¶ Also of the noble Sulpyce. Ca. xxiij.

¶ Also of dyuers ladyes togyder ỹ resspyted theyr housbandes from the dethe. Ca. xxiiij.

¶ Also Xpine sayth to dame ryght wysnes ayenst them ỹ sayth ỹ women can kepe no counsayle & ỹ answere ỹ she maketh is of Porcya doughter of Catho. Ca. xxv.

¶ To the same purpose of the noble lady Curya. Capitulo. xxvj.

¶ Yet to the same purpose. Ca. xxvij.

¶ Also proues agaynst that ỹ some say ỹ a mā is a fole ỹ byleueth ỹ counsayle of his wyfe & taketh ony trust to it/ Xpine asketh of ryght wysnesse and she answereth her. Ca. xxviij.

¶ Of men to whom it hathe well sewed of byleuynge of theyr wyues/ & gyueth ensample of dyuers. Ca. xxix.

¶ Of the grete welthe ỹ is come to ỹ worlde & cometh all day bycause of women. Ca. xxx.

¶ Also of Judyth the noble wydowe. Ca. xxxj.

¶ Also of the quene Hester. Ca. xxxij.

¶ Of the ladyes of Sabyne. Ca. xxxiij.

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¶Also of Ueturye.Ca. xxxiiij.
¶Of the quene of Fraunce Clotylde.Ca. xxxv.
¶Also agaynst them ꝑ say ꝑ it is not good ꝑ Women lerne letters.Ca. xxxvj.
¶Also Xpine sayth to ryght wyfnesse & an ans we re vpon ꝑ same agaynst them ꝑ say ꝑ there ben but fewe womē chast & speketh of Sulan.Ca.xxxvij.
¶Also of Sarra.Ca. xxxviij.
¶Also of Rebecca.Ca. xxxix.
¶Also of Ruth.Ca. xl.
¶Also of Penolope.Ca. xlj.
¶Also agaynst them ꝑ sayth ꝑ vnethes fayre women ben chast & speketh of Maryamyne.Ca. xlij.
¶Also of the same & of Anthoyne wyfe of Dyuse Tyber.Capitulo. xliij.
¶Also agaynst them that saye ꝑ Women wyll be wylfully rauyfhed of men/ensamples dyuers /& fyrst of Lucresse.Ca. xliiij.
¶Also of ꝑ quene of Gaulgrees.Ca. xlv.
¶Of ꝑ Sycambres & other maydens.Ca. xlvj.
¶Proues agaynst ꝑ ꝑ one sayth of ꝑ inconstaūce of women Xpine speketh & ryght wyfnesse ans We reth her of the incōstaunce of dyuers Emperours Capitulo. xlvij.
¶Also of Nero.Ca. xlviij.
¶Of ꝑ emperoure Galba and of others.Ca.xlix.
¶Also of Syfylde marquyse of Saluce a stronge woman in vertue.Ca. l.
¶Also of Florence of Rome.Ca. lj.
¶Of ꝑ wyfe of Barnabo the Genenoys.Ca. lij.
¶Also after ꝑ that ryght had tolde of constaunte ladyes Xpine demaunded her yf it were trewe ꝑ dyuers mē say ꝑ there are but fewe womē ꝓpysable in the lyte of loue/& ryght wyfnesse ans wereth Capitulo. liij.
¶Also of Dydo quene of Cartage to the purpose of stable loue in a woman.Ca. liiij.
¶Also of Medea.Ca. lv.
¶Also of Tysbe the mayde.Ca. lvj.
¶Also of Hero.Ca. lvij.
¶Also of Syfmonde doughter of the pynce of Salerne.Ca. lviij.
¶Also of Lyzabeth & of other louers.Ca. lix.
¶Also of Juno & other Worfhypful ladyes.Ca.lx
¶Also Xpine sayth & ryght wyfnesse ans wereth her agaynst thofe ꝑ sayth ꝑ Women dyaweth men to them by theyr Jolytees.Ca. lxj.
¶Of Claudyne Woman of Rome.Ca. lxij.
¶Howe ꝑ he lyeth not ꝑ sayth ꝑ some Women delyteth them in fayre clothynge or araye.Ca. lxiij.
¶Of quene Blaunche moder of sayntLewes & other good womē loued for theyr vtues.ca.lxiiij.
¶Also Xpine sayth and ryght wyfnesse ans Wereth her agaynst them that say that Women by nature are scarce and couetouse.Ca. lxv.
¶Of ꝑ ryche lady & lyberall Buyse.Ca. lxvj.
¶Of pryncesses & ladyes of Fraunce.Ca. lxvij.
¶Also Xpine speketh to all pryncesses and to all Women.Ca. lxviij.

¶Here endeth the table.

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Here begynneth the seconde partye of the boke of ꝑ Cyte of Ladyes the whiche telleth howe & by whome the Cyte was buylded within and peopled. And ꝑ fyrst chapytre speketh of ꝑ. v. Sybylles. Capitulo. Primo.

After the wordes of the fyrst lady that was named Reason. The seconde lady dyde we her towarde me the whiche was named ryght Wysnesse / & thus sayd to me. Dere frende I ought to drawe me abacke / nor to be slowe to buylde & to make the stone worke with thy helpe in cyrcuyte of ꝑ cloystre of the walle nowe made by my syster Reason of the cyte of Ladyes. Nowe take thy toles and come before and tempre thy morter in euery corner / and buylde on fast with the foote of thy penne. For I shall delyuer ynoughe wherof / & by ꝑ vertue of god we shall haue good buyldynge & hyghe palayces / royal & noble mansyons of these excellente ladyes of grete worshyp and renowme che shal be lodged in this cyte / & shal abyde perpetually fro hens forth. The ꝑpine heryng ꝑ worde of this worshypfull lady sayd in this maner / Ryght excellente lady se me here all redy. Nowe cõmaunde for my delyre is to obeye / & she sayd to me thus. Frende beholde these fayre stones more fayrer than ony precyous stones & shynynge whiche I haue sought for ꝑ & ordeyned them redy to lodge them in the mansions / semeth ꝑ ꝑ I haue ben ydle whyle my syster Reason & you haue ben busy Or set them a rowe after my lyne ꝑ thou seest here by the ordynaunce ꝑ I shall tell the. Amonge the ladyes of soueraynte dygnyte maye well be put in the rowe of hyghnesse the hyghly fulfylled of Sapyence the Wyse Sybelles the whiche as olde an

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tentyke auctours put in theyr wrytynges were. x. by nombre thoughe ỳ some put but. ix. ¶ O my dere frende take hede here what more worshyp in dede of reuelacyons dyde god euer to a prophete that he loued more than he gaue and graunted to these ryght noble ladyes of whome I speke to the dyde not he sende in to them ỳ holy spyryte of prophecy so moche ỳ it semed not onely of that ỳ they sayd that it sholde be a pronostycacyon of tyme to come/but it semed as it were of cronycles of thynges passed and came so moche that they were clerely vnderstandynge in theyr thynges wryten/ & also of the compynge of our lorde Jhesu Cryst whiche came ryght longe tyme after they spake more clerely as it is founde than dyde al the prophetes /These ladyes vsed al theyr lyues in maydenhode & dyspraysed pollucyon/ and all were named Sybelles/ and it is not to vnderstande ỳ it was theyr propre names/but Sybelle is to say as knowynge the thought of god/ and so they were called for that that they prophecyed meruaylous thynges that it was conuenyent that ỳ they sayd sholde come to them of the pure thought of god. So it is a name of offyce and no propre name. /These ladyes were borne in dyuers countres of the worlde and not all in one tyme / and all they prophecyed grete foyson of thynges to come and in especyall of our lorde Jhesu Cryst and of his compynge/ soo as it is sayd ryght clerely thoughe that they were al paynymes & not of the lawe of Jewes whiche

that tyme was the lawe of god. ¶ The fyrst was borne in the lande of Perse/ & for that she was named Perſya. ¶ The seconde was of Lybye/ and was called Lybyca. ¶ The thyrde of Delphe engendred in the temple of Appolyn/ & was named Delphyca. And this lady preched the destruccyon of Troye longe tyme before/ & Ouyde put many verses of her in his boke. ¶ The fourthe was of ytalye & was called Symerya. ¶ The fyfte was of Babylon and was called Erophyle. /This lady answered to them of grece of thynges ỳ they demaunde her/that Troye and ylyon the stronge castell sholde perysshe by them/and ỳ Omere sholde wryte lesyngly/also she was called Erytell for ỳ she dwelled in ỳ Ile/and there were her bookes founde. ¶ The. vj. was of the Ile of Samos & was called Sampa. ¶ The. vij. was called Cumyana and was borne of ytallye in Cumynys in ỳ lande of Champayne. ¶ The. viij. was named Elespontyne & was borne hespounte in the feide of Troy & floured in ỳ temple of ỳ noble auctoures Solyn & Tyry. ¶ The. ix. was of Frygya therfore she was named Frygica. This lady spake moche of ỳ fallynge of dyuers lordshyps/ & she spake moche of ỳ compynge of ỳ false prophete Antecryst ¶ The. x. was called Tyburtine/ & by another name Albuyna of whom the wrytynges are moche prayses for that ỳ she wrote clerely of Jhesu Cryst and notwithstandynge that these Sybylles were borne of paynymes all they reproued theyr lawe.

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and blamed them þ they worshypped dyuers god des sayinge þ there is but one god/ & that all theyr ydolles were but vayne.

Here it speketh of Sybyll Eritee. Ca. ij.

Amonge þ other Sybelles Eryte had the gretest prerogatyue of wysdome. For of her the vertue was so grete by a synguler & a specyall gyfte of god þ she wrote & prophecyed dyuers thynges to come so clerely þ it semed better to be a gospell than prophecye/ & at the request of the grekes she put theyr labours clerely in wrytynges/ theyr bataylles/ & the destruccyon of Troy þ it was neuer clerer after it was done than it was before. The same wyse she descryued and put togyder in fewe wordes & true þ Empyre & the lordshyp of the Romaynes/ & theyr dyuers aduentures longe tyme before þ it was come/ & soo it semed better to be a shorte remembraunce of thynges passed than of thynges of tyme to come. And a more greter dede she dyde & a more meruayle/ for she prophecyed & opened playnely the secretencelle of the thought of god þ was neuer opened by the prophetes but by fygures & derke wordes and couerte. That is to know the holy ghost/ the mystery of the Incarnacyon of the sone of god in þ mayden Mary. And in her boke there was wryten/ Jhesus/ Ceytos/ Cenpos. So thor which was to say in englysshe Jhesu Cryst sone of god & sauyoure/ & there was also the lyfe & the werkes of hym/ the treason and the takynge & al the scornynges & his dethe. The resurrecyon/ the victory/ and the Assencyon/ the comynge of the holy ghost to þ apostles/ þ comynge at þ day of Jugement/ & þ same wyse þ she had sayd & compounded shortely the mystery of þ crysten fayth/ & not onele she tolde þ dedes to come/ þ is to say þ day of Jngement/ þ tremblynge day the erthe shall swete blode/ þ kynge shal come fro heuen þ shall Juge all þ world/ & þ bothe good & euyll shal se/ euery soule shall take agayne his body/ & euery soule shal haue praysynge after his deserte. There ryches shall fayle & þ falle ymages also/ þ fyre shal brenne bothe see & lande/ & al thynge shal perysh he excepte the sayntes loued of god/ there shall be no thynge hydde/ all shall be open & all thynges shall dye/ there shal be weppynge & sorowful people shal strayne theyr tethe for dystres The sone/ þ mone/ the sterres shal lose theyr clerenesse/ hylles & valays shal be made euen the see & þ lande & all thynges shall be brought in egalnes The trompe of heuen shall call mankynde to come to the Jugement/ then there shall be grete drede & euery man shal wepe for his folye. Then shal the erthe be made newe/ kynges & prynces shal come before the Juge whiche shall gyue euery man after his deserte. Fyre of brymstone shall departe frome heuen whiche shall fall in to helle. And all these thynges ben conteyned in. xxvij. verses that this Sybylle made. For the whiche meryte as Bocace sayth and other wyse auctoures whiche

that wryteth of her holdeth ỳ she was ryght wel
byloued with god/ & that she ought to be honou-
red more than ony other womã after ỳ holy sayn
tes of paradyse. This woman kepte her in vyrgy
nyte all ỳ dayes of her lyfe / & so it is to presume ỳ
she was brought vp in all clennesse/ for in an her-
te euyll tatches/ or fouled with vyces it maye not
be that moche lyght of knowynge of thynges to
come myght haue his beynge.

¶ Of the Sybyll Almethea. Ca. iiij.

Almethea ỳ Sybylle was borne as it
is sayd in ỳ lande of Champayne whi
che is nyghe Rome. This lady had al
so ryght especyall grace of ỳ spyryte of
prophecy/ & she was borne as some auc
tours say in ỳ tyme of the destruccyon of Troye/ &
lyued vnto ỳ tyme of Tarquyne ỳ proude/ & some
called her Deiphyle. This lady notwithstandyn
ge ỳ she lyued a meruayllous grete age she was a
vyrgyne all her lyfe/ & for ỳ grete wysdome of her
some poetes fayned ỳ was loued of Phebus whi
che they called god of wysdome/ & that by ỳ gyfte
of this Phebus she gate so moche of vnderstan-
dynge & lyued longe/ whiche is to vnderstande ỳ
for her maydenhode & for ỳ she was loued of god
ỳ sone of sappience whiche enlumyned her with ỳ
clerenesse of prophecye by ỳ whiche she hath sayd
before & wryten many dyuers thynges to come.
Ouer this it is wryten that she beynge at ỳ ryua-
ge of Bayoule nyghe ỳ lake of helle had a noble &
a meruayllous ãswere & reuelacyon deuyne Whi
che is wryten & kepte in her name & is in vers Ry
med. And thoughe it be ryght an auncyent thyn-
ge it is yet a grete meruayle of ỳ gretenesse & the
excellence of this to whom it is well cõsydered &
beholden. Some sayenynges say ỳ she ledde Ene
as to helle & brought hym agayne. This womã
came to Rome & brought wher .ix. bokes the wh
che she presented to sell to Tarquyne ỳ kynge but
as he wolde refuse to take them of ỳ pryce ỳ she al
ked she brente .iij. of theym in his presence & that
other day she alked for the other .vi. bokes ỳ were
lefte ỳ same pryce as she alked for ỳ hole .ix. & wa
re ỳ yf one wolde not gyue the same pryce ỳ she al
ked anone she wolde brenne .iij. of them & the day
after ỳ kynge Tarquyne gaue her the same pryce
ỳ she alked fyrst. So these bokes were well kepte
& it was founde ỳ they declared clerely ỳ actes ỳ
sholde come vnto ỳ Romaynes/ & the grete case ỳ
syth hath happened they founde wryten in ỳ sayd
bokes ỳ whiche synguleryly be kepte in ỳ treasou-
rye of the Emperours as for to receyue counsayle
of them as it were an anſwere deuyne. ¶ Nowe
take hede here swete frende howe god gaue so gre
te grace to a womẽ ỳ she had wytte to counsayle
& aduyse not onely one Emperour in his lyfe but
to all them ỳ were to come to Rome & all ỳ dedes
of ỳ Empyre durynge ỳ worlde. So tell me I the
pray where was there euer a mã ỳ sholde do ỳ &
ỳ as a fole not longe ago heldest ỳ euyll cõtente to

be of ỳ kynde of ſuche creatures thynkynge ỳ god wolde haue had it in reprocyon / of this Sybylle ſpeketh Vyrgyll in his boke all in verſes. She en ded her dayes & her tombe was ſhewed lõge after

¶ Of dyders ladyes prophetes. Ca. iiij.

THeſe forſayd ladyes were not onely by ỳ gyfte of god prophetyſynge to ỳ Worlde/ but there hath ben grete foyſon of others i al lawes ỳ hath ben holden/for yf thou loke in ỳ lawe of Jewes ỳ ſhalte fynde ynowe as Delboyra whiche was a womã prophete in ỳ tyme of Juges of Iſraell/by ỳ whiche Delboyra ỳ people of god were deiuered out of ỳ bondage of ỳ kynge of Cananan whiche had holden them in ſeruytude. xx. yeres. ¶ The bleſſyd Elyſabeth coſyne to our lady was not ſhe a prophete whẽ ſhe ſayd to ỳ bleſſyd maydẽ ỳ came to viſyte her/ Whens cometh this ỳ the moder of god is come to me/yet ſhe knewe ỳ ſhe was cõceyued of ỳ holy ghoſt/but it was by ỳ ſpyryte of prophecye. ¶ Alſo my frende ỳ good lady Anne hebrewe ỳ lyghted ỳ lampes in ỳ temple had not ſhe ỳ ſpyryte of prophecy as Symcõ had ỳ prophete to whom our lady preſented Jhũ cryſt on Candelmaſſe day vpon ỳ awter of ỳ temple & ỳ holy prophete knewe ỳ it was the ſauyour of ỳ Worlde/ & toke hym vpt wene his armes / yet the good lady Anne whiche wẽte aboute in ỳ temple doynge her offyce/anone as ſhe ſawe ỳ holy vyrgyne holdynge her ſone entre in to ỳ temple / ſhe knewe in ſpyryte ỳ it was ỳ ſauyour of ỳ Worlde/ ſhe kneled downe & Worſhypped hym & ſayd With an hyghe voyce ỳ it was he that was come to ſaue all the Worlde. Thou ſhalte fynde women prophetes ynowe in ỳ lawe of Jewes and thou loke after them/& in the cryſten lawe as infynyte as ỳ ſayntes/but nowe paſſe we ouer theſe here / for ỳ that one myght ſaye ỳ god had prepupleged them by his ſpecyall gyfte/ & let vs paſſe ouer ſpekynge yet of paynymes. ¶ The quene of Saba of whome holy ſcrypture maketh mencyon ỳ when ſhe ỳ was of ſouerayne vnderſtandynge herde ſpeke of the Wyſdome of Salamon of whom ỳ fame ran by al the Worlde ſhe deſyred to ſe hym/ & for that ỳ ſhe came out of a corner of the oryent one of ỳ laſt partyes of the Worlde/ſhe lefte her countre & rode by the londe of Othyope/& of Egypte by the paſſages of the reed ſee/& by ỳ grete deſertes of Arabe/ & with a noble company of prynces/lordes/& knyghtes/& of many noble ladyes With grete eſtate/ & treaſoure of many precyous thynges/& aryued in the cyte of Jheruſalem to ſe & vyſyte the Wyſe Salamon/& to knowe yf it were true that folke ſayd of hym in all the Worlde. So Salamon receyued her With grete Worſhyp as it was reaſon & ſhe was With hym a grete Whyle & proued his Wyſdome in many thynges. Many demaundes & queſtyons ſhe made to hym Whiche were ryght derke/and couerte/the Whiche he anſwered after that ſhe aſked ſo gretely ỳ ſhe ſayd that he myght not haue ſo grete Wyſdome by mães Wytte / but t

by the specyall gyfte of god. This lady gaue hym many dyuers precyous thynges amonge ꝑ whyche there were plantes of lytell trees ꝑ yelded lycoure & bare balme. The whyche kynge Salamon made plante nyghe a water called Illephater & cõmaũded ꝑ they shulde be laboured & kepte wysely & also she gaue hym many precyous Jewelles. Of ꝑ wysdome of this lady & of her prophecy speketh many dyuers scryptures ꝑ sayth ꝑ as she was in Jherusalem / & that Salamon ledde her for to se ꝑ noblesse of the temple ꝑ he had made to buylde. She sawe a longe borde ꝑ was couched attrauers of a myre & made as a planke to passe ouer the depnesse. Then the body rested in beholdynge ꝑ planke & worshypped it & sayd / this plan ke whyche is nowe holden in grete foulenesse and put vnder ꝑ feete shall be yet worshypped aboue all ꝑ trees of the worlde & garnysshed with precyous stones & treasoure of prynces / & vpon this same planke he shall dye ꝑ shall brynge the Jewes lawe to nought. They helde this worde but for a scorne or a Jape but put hym away & hydde hym in ꝑ erthe in a place where as they trowed that it shulde neuer be founde / but that ꝑ god wyll haue kepte is well saued. For as well as they coude hyde it yet it was founde at the last in the tyme of ꝑ passyon of our lorde Jhesu Cryst / & of this planke was the crosse on ꝑ whyche our sauyoure suffred his passyon / & then was the prophecye made true of this lady.

¶ Of Nycostrate / and of others. Ca. b.

This Nycostrate of whom mencyon was made before was also a womã prophete / for as sone as she had passed ꝑ flode of Tybre & she w̃ her sone Euãder where hystoryes pnowe mareth mencyon was vpon ꝑ mounte Palentyne she prophecyed ꝑ vpon ꝑ hyll shulde be buylded a cyte ꝑ most named ꝑ euer was in ꝑ worlde & shulde be ꝑ chefe & soucrayne of al lordshyppes worldly / & to ꝑ conclusyon ꝑ she wolde be ꝑ tyrst ꝑ shulde laye a stone / she buylded there a stronge castell so as it is sayd before & there is Rome buylded sythe and edyfyed. ¶ Also Cassandra ꝑ noble mayde of Troye doughter to kynge Pryamus of Troye & syster to the worshypfull Hector / she was so grete a clarke ꝑ she knewe all ꝑ crafftes & was also a prophete. For this mayde wolde neuer take mã thoughe it had ben a grete prince & she had in spyryte ꝑ ꝑ was to come she was euer full of sorowe & heuynesse / & when she sawe ꝑ grete prosperyte of Troy so gretely flouryshed in magnyfycence before ꝑ ꝑ warre began bytwene ꝑ Troyans & the grekes she made moche sorowe & wepte sore beholdynge ꝑ noblesse & rychesse of ꝑ cyte / her fayre & worshypfull bretherne & specyally ꝑ noble Hector ꝑ was so worshypfull a man she myght not holde her peas for the grete sorowe ꝑ was to come. And whẽ she sawe ꝑ warre begyn thã began her sorowe so she ceased not to crye & wayle & counsayled her fader

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and her bzetherne to make peas with the grekes
oz elles without kayle with ỳ warre they ſholde be
deſtroyed/but they toke no charge of all her woꝛ-
des noꝛ byleued her/ & alway as ſhe ỳ gretely play
ned & of good ryght this grete loſſe & damage my
ght not be ſtyll by ỳ whiche often tymes ſhe was
betẽ of her fader & of her bzetherne ỳ ſayd ſhe was
a fole/but foꝛ al ỳ ſhe wolde not holde her in peas
to dye therfoꝛe ne ſpared not to ſpeke wout ſeaſyn
ge. Foꝛ ỳ whiche to make her holde her peas they
made her to be ſhytte in a chambze to put awaye
her noyſe from theyꝛ eeres/ yet it had ben better ỳ
they had byleued her/ foꝛ it happened to them as
ſhe had tolde them befoꝛe. So they byleued at the
ende & then it was to late foꝛ them/ & ſo it happe-
neth ofte tymes ỳ a fole wyl neuer byleue a thyng
tyll he haue it. ¶ Alſo was it not a meruayllous
Dzonoſtycacyon ỳ the quene Baſyne made/ ỳ had
ben ỳ wyfe of the kynge of Thoꝛynge & ſyth was
wyfe to Chyldcryke ỳ .iij. kynge of Fraunce ſo as
the Cronycles conteyneth it. Foꝛ ỳ hyſtoꝛy ſayth ỳ
the nyght of ỳ Weddynge of her & of ỳ kynge Chyl
dcryke/ ſhe ſayd to hym ỳ he ſholde holde hỹ chaſt
ỳ nyght & he ſholde ſe a meruaylous vyſyon. And
then ſhe ſayd to hym anone after ỳ he ſholde ryſe
& go to the doze of the chambze and not wel that
that he ſholde ſe. The kyuge wente thyder & it ſe-
med hym that he ſawe grete beſtes that men call
Unycoznes/ Leopardes/ and Lyons/ that wente
& came by the palays/ ſo he retourned agayne all
aſerde and demaunded ỳ quene What that ſholde
ſygnyfye/ & ſhe anſwered hym that ſhe Wolde tell
hym in the moꝛnynge/ and that he ſholde haue no
dzede/ but to go thyder agayne/ & ſoo he dyde. And
it ſemed hym that he ſame grete beres & wolues ỳ
Wolde renne one vpon another. The quene ſente
hym agayne the thyꝛde tyme/ and hym ſemed that
he ſawe dogges/ and lytell beeſtes/ eche of theym
dyſpyſynge other. And as the kynge was moche
adzadde of this thynge. The quene tolde hym the
aduyſyon of the beeſtes that he had ſene/ Whiche
ſygnyfyed dyuers generacyons of pzynces ỳ ſhol-
de reygne in Fraunce that ſholde come of theym ỳ
Whiche theyꝛ condyeyons and theyꝛ dedes ſholde
dzawe after ỳ nature of thoſe beeſtes that he had
ſene. Soo thou mayſte clerely ſe fayze loue howe
our loꝛde hathe made open often tymes his ſeere-
tes to the Woꝛlde by Women.

¶ Here it ſpeketh of Anthonye that became Em-
pzeſſe. Capitulo. vj.

What was noo lytell ſeeꝛete that god
ſhewed by reuelacyon of a Woman
to Juſtynyan/ Whiche was ſyth Em
peroure of Conſtantynoble as ỳ hy-
ſtoꝛyes telleth. This Juſtynyã was
keper of the treaſours & coffers of the Emperoure
Juſtyne. It happened in a day that as this Juſty
nyan was gone to dyſpoꝛte hym in ỳ feldes/ and

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had brought with hym to be his comforte a Wo-
man that he loued moche whiche was called An-
thony/ and when the houre of nyght was come ⁊
that this Justynyan had luste to slepe/ and layde
his heed in his louers lappe. And when he was on
slepe/ then Anthony sawe a grete Egle come flyen
ge ouer them whiche payned hym to come downe
to kepe the vysage of Justynyan fro ỹ brennynge
of the sone with his wynges. This woman whi-
che was wyse vnderstode the sygnyfyaunce. And
when he was awaked she reasoned with hym by
fayre wordes and sayd. Fayre swete loue I haue
loued you moche and loue you as hym whiche is
the mayster of my body/ and of my loue as ye kno-
we well. So it is no reason that a louer wel loued
of his loue ought to denye her nothynge. And for
that I wolde requyre you in reward of my mayd-
enhede/ and of my loue but one gyfte the whiche
thoughe it be ryght grete to me it shal seme to you
but ryght lytell yf ye wyl graunte it me. Justynyā
answered to his loue that she sholde requyre hym
hardely/ and that she sholde fayle of nothynge ỹ he
myght graunte her. Then sayd Anthony. My lo-
ue ỹ gyfte that I requyre of you is this/ that when
ye shal be Emperour ỹ ye haue not in dyspraysyng
your poore loue Anthony/ but ỹ she may accompa-
nye her w̄ your worshyp ⁊ w̄ your Empyre by true
maryage/ ⁊ so to promyse me right anone/ whē Ju
stynyan had herde the damoysell thus speke he be-
gan to laughe to a wynge that she sayd it in Jape.

And as he ỹ helde it as a thynge impossyble to hap
pen to hym promysed her ỹ without fayle he wol-
de take her to his wyfe when he sholde be Empe-
roure ⁊ so he sware by al his goddes/ and then she
thanked hym hertely/ and in token of this promy-
se she gaue hym her rynge/ and he gaue his to her.
And anone she began to saye. I bringe the tydyn-
ges certaynly that thou shalte be Emperoure and
that it shall be in shorte tyme. And then they depar
ted. So it passed not longe tyme after that as the
Emperour Justyne had assembled his hoost to go
vpon them of Perce a sykenesse toke hym thrughe
the whiche he dyed. And as after the prynces ⁊ ba
rons were assembled to chose a newe Emperoure
⁊ they myght not wel accorde it happened that in
maner of dyspyte of another/ they chose Justynyā
to be Emperour/ the whiche sle wthed not but as
soone as he myght ryght vygorously with a gre
te hoost ranne vpon these Percyens ⁊ wanne ỹ ba
tayle ⁊ toke the kynge of Perce ⁊ conquered there
grete good ⁊ worshyp ⁊ when he was retourned
home i to his palays Anthony his loue forgate hȳ
not but dyde ỹ she myght to entre by grete subtylte
there where he sate i his trone w̄ his prynces ⁊ she
kneled before hym ⁊ began her reason ⁊ sayd ỹ she
was a mayde ỹ was come to hym to aske ryght ⁊
reason of a mā ỹ had betrouthed her ⁊ had gruen
her his rynge ⁊ taken hers. The Emperour wht
che yet thought not on her/ answered her and sayd
if that man had betrouthed her reason wolde that

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he toke her/and yf she myght proue that she sayd ỳ she sholde haue ryght and that he sholde take her. And then Anthony drewe the ryng from her fynger/and shewed it to hym/and sayd. Noble Emperoure I maye proue it by this ryng/beholde it yf thou knowe it. Then the Emperoure sawe well ỳ he was taken by his wordes yet not for ỳ he thought to kepe his promyse. And anone he made her to be ledde into his chambre to araye her in noble garmentes/and toke her to wyfe.

Here Xpine speketh to ryght wyfnes. Ca. vii.

Madame by that that I vnderstande & se openly the grete ryght of Women agaynst that of whiche they be so moche accused maketh me to knowe better frome hense forthe the wronge of theyr accusers. And yet I maye not holde me styll of a comune custome ỳ renneth amonge these men And in the same wyse amonge some Women/that the comune custome is this/that when these Women be with chylde/and be delyuered of a mayde chylde/the husbandes ben wrothe with it often tymes and chydeth/for that his wyfe was not delyuered of a sone. And theyr nyce wyues whiche ought to haue soueravne Ioye of that/that god hath saufely delyuered them/& thanke hym with good herte/they troubled themselfe also/for ỳ theyr housbandes ben troubled with it. And madame frome whens cometh that/ỳ they be wrothe/be the doughters of more preiudyce than ỳ sones/or be they of lesse loue to theyr fader & moder & lesse charge to them than be the sones. Answere. Dere frende for that that thou demaundest me ỳ cause whens it cometh I answere the certaynly that/that cometh of ryght grete symplenesse and ygnoraunce to them that troubleth them so. Notwithstandynge that the prynceypal cause that moueth them therto is for ỳ cost of theyr goodes ỳ they must vnpurse & laye out when they be in the age of maryage. And also some dothe it for that they doubte ỳ perylles ỳ they maye be deceyued by cupll counsayle in symples/but al these causes in regarde be of no reason For as touchynge the doubte that they do folyfhere ben but fewe/but they enfourme theyr chyldren when they ben ponge and lytell and that ỳ moder gyueth them good ensamples bytwene themselfe in honeste and techynge. For yf the moder were of a foly lyfe it sholde be lytell ensample to the doughter/and that she be kepte from cupll company and holden shorte in tyme of youthe/it is the preroga tyue to good condycyons all her lyfe. Item as to the cost I trowe yf the fader and moder beholde well that ỳ the sone cost them/as to make them to lerne scyences or crafte/as to holde them in estate and also in superfluous despenses/in lewde companyes/and in many nyceteres/I trowe they sholde fynde but lytel aduauntage in sones more than in doughters. And the wrathe and sorowe ỳ they

cause often tymes theyr faders & moders to haue/ as in folowynge of dyssolute lyfe & so moche grefe and cost to theyr faders & moders I trowe it sholde paise the sorowe that they haue for theyr doughters. ¶ Beholde how many sones thou shalte fynde that haue nourysshed swetely and mekely theyr faders and moders in theyr age/ so as they ought to do. I trowe thou shalte fynde them but thynne sowne. And thoughe ỳ fader and moder make as moche of theyr sones as theyr goodes/ When they be weren myghty and ryche and theyr fader poore they wyll dyspyse hym and they wyll be wrothe & shamefull when they se hym. And yf theyr fader be ryche they wyll desyre his dethe to haue his good. ¶ All be not suche but there be many of them/ and whan the sones be maryed/ god knoweth the grete couetyse that they haue alway to drawe from ỳ fader and moder and they wolde not recke thoughe they sholde dye for hongre so that they myght haue al. And where as ỳ moder abydeth wedowe and where as they ought to comforte her/ and to be staffe and berer vp of her age they wyll crye on her tyll they haue drawne from her that ỳ she hath And yf she wyl not gyue them ynoughe after theyr entente they wyl haue no conscyence to moue plee ayenst her. Of suche sones there be ynowe & some doughters haply also. yet if thou take good hede I trowe thou shalte fynde sones more lyke wyfe to the fader and moder than doughters. And yet I put case that all were good/ it is comunely sayd ỳ doghters holde better company to the faders and moders than the sones. And more vysyteth/ comforteth/ and kepeth them in theyr sykenes and age ¶ The cause is this/ for that ỳ the sones trauayleth more vp and downe in the worlde here and there and the doughters be more cope and holde theym more nyghe so as thou mayste se thyselfe. For notwithstandynge that thy bretherne were ryght naturall & of grete loue they be gone in to the worlde and thou alone arte abydynge to kepe company wỳ thy good moder ỳ whiche is a soueray ne comforte in her age. And for that I saye to the in conclusyon that they be more cold/ is that troubleth theym and be wroth whan they haue borne doughters. And for that that vpon this purpose thou hast put me I wyl tell the of some women of whome amonge other the hystoryes wryteth/ whiche were ryght kynde vnto theyr fader and moder.

¶ Here it begynneth to speke of doughtes ỳ loued fader and moder and fyrst of Dyrpetrue. Ca. viij.

OF grete loue to her fader was Dyrpetrue quene of Laodocye/ she was doughter to the grete kynge Mytrydates And she loued hym soo moche ỳ she folowed hym in all bataylles. She was of a straunge shappe in some thynges/ for she had a double rewe of tethe whiche was a grete deformyte/ but she was of so grete loue to her fader ỳ she after hỳ neuer nother in prosperyte ne in cruell fortune

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And thoughe she were a quene and lady of a grete lande by the whiche she myght well be at rest and ease in her countre/she was in euery place partyey pante of all the paynes and trauayles that her fader had in many dyuers armyes there as he was And when he was ouercomen of the grete Pompee/she lefte hym neuer/but serued hym by grete charge and dylygence.

¶Of Isyphyle.Ca. ir.

ISyphyle put her in peryll of dethe to saue her fader/whiche was named Thoant and was kynge of Leupdynyens. And as his countre rebelled ayenst hym and with a grete woodnesse came to the palays to sle the kynge. Isyphyle anone hydde hym in one of her coffres. And after she lepte out to appease the people/but it auayled her nothynge. and as they sought the kynge all about and myght not fynde hym. They put the poyntes of theyr glayues ayenst Isyphyle and gretely manaced her of dethe yf she wolde not tell them o her fader. And with that they promysed her if they myght know by her where he was/they wolde crowne her quene/and they wolde obaye to her. But she whiche coueyted more ỹ lyfe of her fader then to be quene/ne was not aferde for drede of dethe answered them with an hardy courage/and without sygne of ony drede/that without fayle he was fledde a grete whyle before. And at ỹ last for that they myght not fynde hym/and that she so surely affermed them that he was fledde/they byleued her and crowned her quene/& a whyle she reygned peasybly vpon them. And ỹ a lytel whyle had kepte her fader secretely for drede at the last ỹ by some enuyous persone he might be accused/put hym out by nyght and sente hym by see to another place with grete goodes/but as this thynge was at the last opened to the vntrue Cytezyns they chaced theyr quene Isyphyle out of the royalme & wolde haue slayne her yf her grete goodnesse had not kepte her.

¶Of the mayde Claudyne.Ca. r.

AS a sygne of grete loue shewed the mayden Claudyne to her fader/then when by the good dedes of hym/and by ỹ grete victoryes that he had had in many bataylles retourned hom/& victoryously was receyued at Rome in the soueraync worshyp that they called ỹ tryumphe/whiche was a ryght grete worshyp/in ỹ whiche they receyued prynces whē they retourned ouercomers of ony grete dedes. Soo this same fader of Claudyne whiche was one of the prynces of Rome eyght worshypfull beynge in this honoure of tryumphe was assayled by another of the lordes of Rome that hated hym. But when Claudyne his doughter whiche was sacred to the goddes Vesta/as

We say here a relygyous of some abbay / and was with the ladyes of her ordre that were gone to the procellyon agaynst this forsayd prynce / so as the custome was / herde the noyse / and knewe ỹ her fader was assayled of his enemyes. Then the grete loue that the doughter had to the fader made her forgete al the symple behaupnge that a relygyous woman sholde haue comonly. Also she put backe all drede and fere in suche maniere that anone she lepte forthe and wente lyenge thrughe the prece / and boldely wente amonge the swerdes that she sawe vpon her fader / and toke hym by the throte ỹ she sawe nerte hym / and to her power toke strongly vpon her to defende her fader / there ỹ prece was so grete that anone the medlynge was departed. Then as the worshypfull Romaynes had of custome to set moche by euery parsone ỹ dyde ony worshypful acte of merualle / prayse gretely this mayden and gaue her grete laude of that she had done.

¶ Here it speketh of a woman that gaue her moder sowke in the prison. Ca. xj.

GRete loue also had a woman of Rome to her moder / of whome the hystorye speketh. It happened that ỹ sayd moder for a certayne cryme that she was attaynted of / was condempned to perpetuall prison. And that none sholde gyue her neyther mete nor drynke / by the whiche in this maner she sholde fynysshe her lyfe. The doughter cõstrayned of grete loue beynge sory for this condempnacyon / requyred them that kepte the prison of a specyal grace / that she myght vysyte her moder euery daye whyle she was on lyue / to that entente that she myght counsayle her of pacyence. And shortely to saye / so moche she employed and prayed / that ỹ kepers of the prison had pyte on her / and graũted her ỹ she sholde vysyte her moder euery daye. But or she sholde go to her that she bare with her no vytayle. And when this vysytacyon had endured by so many dayes / that it was impossyble to the Jayloures ỹ the woman prysoner myght lyue so longe naturally without mete & yet was not dede / and consydered ỹ none other vysyted her but her doughter / whiche they serched ryght dylygently or she sholde go in to her moder / they merueylled ryght strongely what that myght be. And on a day they spyed the moder & the doughter togyder ỹ whiche was lately delyuered of a chylde / & then they sawe her gyue the tete to her moder so moche tyl she had al / and thus the moder drewe mylke of the pappes of her doughter. And thus the doughter yelded to the moder in her age that ỹ she had taken of her in her youthe. This cõtynuell dylygence & grete loue of ỹ doughter to ỹ moder moued the Jayloures to grete pyte and they reported it to the Juges / then of manly compassyon they delyuered the moder to the doughter. ¶ Also to the purpose of loue of the doughter to ỹ fader one may say of ỹ good & wyse Gyssylde whiche syth was marquyse of Saluce /

Cyte of La. C.ii.

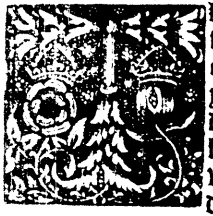
of whome I shall telle hereafter the grete vertue/ stablenesse/and constaunce. O howe true loue hath nature gyuen vnto her/to be so busy to serue her fader Janycle so humbly and obeysauntely in his sykenesse/and in his age/that she in her clennesse & vyrgynyte/& in ỳ floure of her youthe nourysshed/ and gouerned so dylygentely by the labour/and the crafte of her handes getynge/with grete charge and busynesse the poore lyfe of theym bothe. O in a good houre were those doughters borne of suche bounte/and so grete loue to theyr fader & moder. For notwithstandynge that that they do that they ought to do/yet they gete grete meryte to the soule/& grete prayesynge is gyuen them of ỳ worlde/and in the same wyse to the sones that ben of ỳ cõdycyon. ¶ What woldest thou that I sholde say more I coude telle ỳ ensamples ynowe of lyke case but ynoughe suffyseth.

¶ Here ryght wysnesse sayth that she hathe accheued the stone werke of the Cyte/and it is tyme to people it. Ca. xij.

HOwe me semeth ryght dere frende ỳ our buyldynge is well lyfte vp of our Cyte of Ladyes/and ỳ hyghe masonry al alonge the large stretes/and the royall palayces/stronge buyldynges of dongeons/and defensable towres lyfted ryght hyghe that it maye be sene a farre. Soo it is tyme fro henceforthe that we begynne to people this noble cyte/to ỳ entente that she be not waste nor voyde but enhabyted of ladyes of grete excellence/for we wyll none other people. ¶ O howe fortunate shall ỳ cytezynes of our cyte be/for they shall haue no nede to haue drede nor doubte to be dyslodged of theyr possessyon by straũgers. For this is ỳ propyete of our werke ỳ the owners shall not nede to be put out. And nowe there is a newe femenyne royalme bygon/but it is moche more worthyer thanthat other was. For it shall nede ỳ the ladyes lodged here goo out of theyr lande for to conceyue ne bryngе forthe newe heyres to mayntеyne theyr possessyon by dyuers ages fro lygne to lygne. For it shall suffyse ynoughe for euer of them ỳ we shall put in it nowe/for this is ỳ destyne of them ỳ they shall neuer dye. And without fayle they shall abyde in the same age/beaute/and freshnesse/be they ponge or olde that we shall put therin. And when we haue peopled it with noble cytezyaes. Dame Justyne my lyster shall come after ỳ shall brynge thyder ỳ quene/aboue all other women moost excellent accompanyed wt̃ pryncesses of grete dygnyte/whiche shall enhabyte ỳ moost hyghe places & hyghe dongeons. For it is good reason ỳ when ỳ quene shal come thyder that she fynde the cyte garnysshed & peopled of noble ladyes that sholde receyue her with grete worshyp as theyr soueraygne lady & Emprisse of all theyr kynde/yet what cytezyns shall we put there/shall they be vnstable wo-

men or defamed/certaynly nay/but they shal be al worshypfull women & of grete auctorite. For more fayre people ne more grete aray may not be in a cyte than good women & worshypfull. Nowe ryse leefe frende/nowe put the in busynes and go before/and lette vs seke them.

¶ Here Xpine asketh of dame ryght Wysnesse yf ꝑ be true ꝑ these bokes & these men sayth ꝑ the lyfe of maryage is harde to bere for ꝑ occasyon of wome & to theyr grete wronge. And ryght Wysnesse answereth & begynneth to speke of the grete loue of women to theyr husbandes. ¶a. xiij.



Hen in goynge to seke the fore sayd ladyes by ꝑ ordynaunce of dame ryght Wysnesse/in goynge I sayd these wordes/madame wout fayle ye & reason haue assoyled & concluded soo wel & so fayre my questyons & demaundes ꝑ I can not replye no more/& I holde me ryght well enfourmed of ꝑ ꝑ I sought. And by you two I haue lerned ynoughe howe al thynges able ought to be done & lerned as moche in strengthe of bodyes as in Wysdome of vnderstandynge/& yf al vertues be possyble to be executed by Women. But yet I pray you ꝑ ye wolde telle & certyfye me/yf it be true ꝑ these men say/& so many auctours bereth wytnesse thrughe the whiche I am in ryght a grete thought/ꝑ the lyfe of ꝑ ordre of maryage be to men heuy & enuyron ned of so grete tempest by ꝑ blame & importunyte of women & of theyr rauenous grefe/as it is wryten in many bokes/& people ynowe wytnesseth it. and that they loue theyr husbandes and theyr company so lytell/ꝑ nothynge noyeth them so moche/by ꝑ whiche to voyde suche inconuenyences/many haue counsayled ꝑ wyse men ꝑ they mary not certeynge ꝑ fewe of them be true in theyr partye/& also Walere Wryteth to Ruphyn/& Theophrastus in his boke sayth ꝑ noo wyse man ought to take a wyfe/for there is but lytell loue in a woman but grete charge & Jangynge. And yf ꝑ mā do it to be ꝑ better serued & kepte in his sykenes/more better & more truely a true seruaunt shall kepe hym & serue hym/& shal not cost hym so moche. And yf ꝑ woman be syke ꝑ husbande is in grete sorowe & dare not speke one worde nyghe her. And ynoughe of suche thynges he telleth whiche sholde be to longe to reherce. Wherfore I say myne owne lady that yf these thynges be true these defaultes be so grete ꝑ all ꝑ grace & vertues ꝑ they may haue be brought to nought and quenched. ¶ Answere. Certes deere frende so as ꝑ thyselfe hath sayd somtyme to ꝑ purpose ꝑ one may lede a proces well at his ease that pleadeth without partye. And I promyse the that ꝑ bokes that so sayth women made them not. But I trowe ꝑ he ꝑ wolde make a newe booke ꝑ were true of the debates of maryage & ꝑ he were enfourmed of ꝑ trouthe one sholde fynde other tydynges

Alas dere frende howe many women be there as thou knowest thyselfe ꝑ vseth theyr wery lyfe in ꝑ bande of maryage by the hardnesse of theyr husbā des in more greter penaunce than they were eccla ues amonge the sarazynes. Ha god howe many harde betynges without cause & reason/howe ma ny vylanous wronges & outragyous bondages suffreth many of these good and worshypfull wo men whiche all crye not out an haro we/and suche ꝑ dye for hungre/and for mysease/& theyr husban des ben at the tauerne/and in other dyssolute pla ces/and yet ꝑ poore women shall be beten at theyr comynge home/and that shal be theyr louer. And to say ꝑ these husbandes ben ony thynge sorowful for the sykenesse of theyr wyues. I praye the my lo ue where be they. And without that/ ꝑ I say more to the/thou mayst knowe well ꝑ these sclaundres sayd agaynst women who so saythe it they were & be thynges founde & sayd of vyolence & ayenste trouthe. For the husbandes ben maysters ouer the women/& not ꝑ women theyr maystresses/so they wolde neuer suffre suche auctorite of theyr wyues But I promyse the ꝑ all maryages be not mayn teyned in suche contentes it were grete damage. For there ben some that lyueth in peasyblenesse/lo ue/and trouthe togyder/by that that ꝑ partyes be good & discrete/and reasonable/thoughe it be not of euyll husbandes. There ben ryght good/ wor shypfull/and wyse/and that the women that me teth with them lyueth as to the glory of ꝑ worlde in ryght a good houre for them. And ꝑ thou mayst well knowe by thyselfe that & thou haddest suche one that in thy Iugement none other man passed hym in al bounte/peasyblenes/trouthe/& good lo ue of the whiche the sorowes of ꝑ that dethe toke hym away from the shall neuer parte from thyne herte. And thoughe that I say to the/and it is trou the that there ben many good women ryght euyll ledde by theyr dyuers housbandes. knowe it for trouthe ꝑ there be many dyuers women/shrewde cruell/and cursed/& without reason. For yf I shol de say that all were good/lyghtly I myght be pro ued a lyer. But in ꝑ lesse partye/and of that partye whiche be good I medle me not. For suche euyll women ben as thynges out of theyr nature. But for to speke of those that ben good/for ꝑ that this Theofrastus of whome thou hast spoken sayth ꝑ also truely and as busely shall a mā be kepte in hys sykenesse/or in his nede by his seruaunt as by his wyfe. Alowe many good women ben there so bu sy to serue theyr husbondes hole or syke by true lo ue as & they were theyr goddes. I trowe that one shal not fynde but fewe suche seruauntes. And for that that we be entred in to this matter I shal gy ue the many ensamples of grete loue and trouthe of women borne to theyr housbandes. And nowe we be thanked be god retourned to our Cyte with a noble company of worshypfull women that we shall lodge there. And se here this noble lady & que ne Hypsytrace wyfe sometyme of the ryche kynge

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Myrrydaces for that ỳ she is of olde tyme/and her valure of grete dygnyte we shall lodge her fyrst in the noble palays that is arayed for her.

Here it speketh of ỳ quene Hypsytrace. Ca. xliij.

NOwe myght there be eny creature of gretter loue to another than was ỳ tryght fayre/good/ and true Hypsytrace to her husbãde. And it shewed wel. She was wyfe of the grete kynge Myrrydaces/ whiche gouerned ỳ coũtres of. xxiij. languages. And thoughe it so were that this kynge was myghty ⁊ puyssaunt. The Romaynes moued tryght harde warre agaynst hym/ but in all ỳ tyme ỳ he laboured by grete charges in ỳ bataylles/ where ỳ euer he wente his good wyfe lefte hym not/ ⁊ thoughe that this kynge after ỳ maner of Barbaryne had dyuers concubynes. Neuertheleſſe this noble lady was alway embraced in parfyte loue/ in suche maner ỳ in no wyse she suffred not that he sholde go without her/ where she was ofte tymes in bataylles with hym in peryl to lose his royalme and in aduenture of his lyfe ayenst ỳ Romaynes. But when he sholde go in to a straunge regyon or in to a ferre countre/or passe the see/or destres/and perylous forestes/ he wente neuer but she was alway his tryght true felawe without departynge.

For she loued hym of so parfyte loue ỳ she thought ỳ no man sholde serue her lorde so clenly ne so well as she sholde. And agaynst that/ỳ the philosophre Theofrastus sayth touchynge this matter. This lady for that ỳ she knewe ỳ often tymes kynges ⁊ prynces haue false seruauntes/ wherof folowyth false scrupee. She as a true louer to ỳ entente ỳ she myght mynystre al necessaryes ⁊ conuenable thynges to her lorde, thoughe it so be ỳ she suffred grete payne she wolde alway folowe hym/ ⁊ for so moche that to suche a dede the habyte of a woman is not conuenable, nor it is not expedyent that a woman so nyghe a grete kynge/ ⁊ soo noble a tyghter in batayle sholde be seue to that entente that a mã sholde seme to smyte of her yelowe heres as golde whiche to the apparellynge of a woman is a thynge tryght well semynge. But with ỳ she spared not ỳ fayre fresh hnelle of her vysage but ware her helme vnder the whiche she was ofte tymes soyled and full of swetynge and duste, and her fayre body ⁊ softe vsed the haberyons and habergyon/ hosed vpon and the precyous rynges ⁊ the ryche ornamentes put a parte. In stede of whiche she bare in her handes/ axes harde speres/ bowes and arowes stretchynge a swerde. And in this maner this noble quene gouerned her by strengthe of grete loue and true/ and thus she chaunged the tendernes of her fayre body and ponge/ whiche was wonte to be cherysshed softely and delycately/ and she lyued after the manere of a stronge armed knyght.

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O sayth Bocaca that wryteth this story / What is that that loue causeth not one to do When she that had it of custome to lyue so delycately /to lye softe/ & to haue al thynges at her ease/and nowe demeaned by her free wyll as it were an harde man and a stronge lyenge day and nyght in ỹ mountaynes and valays/in the desertes / and in forestes / often tymes vpon the bare erthe for drede of enemyes in euery syde of her wylde beestes / & serpentes. But all this was swete to her/to be alwaye nyghe her husbande/for to comforte hym / counsayle hym / & serue hym in all his nedes. And yet after When she had suffred to endure longe tyme many harde trauayles. It happened that her husbande was dyscomfyted ryght cruelly by Pompee prynce of the hoost of the Romaynes / so that he was constrayned to fle. yet When he was forsaken of al his owne people and lefte alone/his good wyfe lefte hym neuer/but rennynge after folowed hym by hylles & valays/by forestes/& by many strayte passages and he whiche was forsaken of all his frendes / & had noo maner of hope / yet was he comforted by his good wyfe/ whiche counsaylled hym swetely to haue hope of better fortune. And the more that he and she were in grete trybulacyon the more she payned herselfe to do hym solace / & to reioyse hym by the swetnesse of her/to ỹ entente to appease his malancoly by goodly playes that she coude fynde by the whiche thynges/and by ỹ grete swetenesse of her/so moche she comforted hym / that in euery mysery ỹ he suffred in all his trybulacyons she made hym so to forgete it / that he sayd often tymes ỹ he was not in exyle but hym semed that he was ryght delycyously in his palays wt̄ his true spouse.

¶ Of the Empresse Tryayre. Ca. xv.

RIght lyke to the forsayd quene in case and in true loue towarde her husbande was the noble Empresse Tryayre wyfe of Lucyan Tarlyan Emperoure of the Romaynes. She loued hym of so grete loue/that she folowed hym in euery place/and in all batayles armed lyke a knyght alway ryght nyghe hym/and fought ryght strongly/wherof it happened on a tyme that this Emperoure had warre with Vaspasyan because of the lordeshyp of the Empyre. And whan he sholde go ayenst a Cyte of Volques and sholde do by nyght that he sholde entre in to the towne he founde the people a slepe/& he wente vpon them cruelly. But this noble lady Tryayre whiche all the nyght had folowed her husbande and was not ferre fro hym but alway despyynge that he myght haue the victory of the batayle alwaye in harnays the swerde gyrde aboute her / fyghtynge ryght hyerselfe in the rowte nyghe her husoande/nowe here nowe there by the darkenesse of the nyght hauynge no drede nor fere / but that she bare her so worshypfully that she had ỹ pryce of the batayle aboue al others

and dyde many meruayles. So it shewed wel as Bocace sayth ỹ grete loue ỹ she had to her husbande in prouynge the bande of maryage ỹ other wolde so moche reproue.

¶ Of the quene Archempse. Ca. xbi.

F ladyes that haue loued theyr husbãdes of grete loue & shewed it in dede I may say yet of ỹ noble lady Archempse quene of Carye that as it is sayd before folowed ỹ kynge Mansole her husbande in many grete batayles tyl he came to ỹ dethe. And she outraged w̃ so grete sorowe as moche as ony creature myght bere/yf she shewed it well in his lyfe that she loued hym wel she dyde no lesse in the ende. For in makynge all the solempnytes ỹ was in ỹ vsage there/as moche as myght be made for a kynge with grete company of prynces & of barons made brenne the body of her housbande/ wherof she herselfe gadred the asshes quenchynge them with her teres/ and put them in a vessell of golde. So she semed that it was no reason that ỹ asshes of hym that she had loued so moche shold haue other sepulture than ỹ herte & the body where the rote of this grete loue was/and therfore she dranke the forsayd asshes/ by successyon of tyme medled w̃ her drynke/ by lytel and lytel tyl she had taken all/yet notwithstandynge ỹ for the remembraunce of hym she wolde let make suche a sepulture/whiche sholde be alway for hym a perpetuall memory/and to make it she spared no treasoure so she made to seke certayne werke men that coude deuyse & make meruaylous werkes in buyldynge/that is to knowe/Scope/Bryaxe/Thymothe/ and Leothayre/whiche were werke men of grete excellence/and the quene sayd to them ỹ she wolde haue a sepulture made for the kynge Mansole her lorde/ỹ moost solempne that kynge or prynce myght haue in ỹ worlde. For she wolde ỹ by the meruaylous werke the name of her husbande shold endure alwaye. And they sayd that they wolde do it ryght well. So the quene made them to seke stones of marble ynowe/and of Jasper of dyuers colours/and all that euer they wolde aske. The ende of the werke was suche/that the forsayd werke men before the eyte of Glycarnase whiche is the mayster eyte of Carye lyfted vp a grete werke of marble stone wrought by entayle ryght nobly. And it was made square/& in euery squarenesse it was of.lxxv.fote. And on hyght an.C.and.xl.fote And yet it was more meruaylous. For al this grete buyldynge was sette vpon.xxx.grete pyllers of marble. And eche of the.iiij. werke men wrought by stryfe one with another/ wherof ỹ werke was so meruaylous that it gaue not onely remembraunce of hym that it was made for/ But it was meruayle of the subtylnesse of the werke men.

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The fyrst werke man to perfourme this werke ꝑ was called Itrayze made the hyghnesse of the sepulture to be lyfted vp by .lx. degrees. And after came the fyrte werke man named Pychys the whiche wrought a charpote of marble/and set it in the hyghnesse of the buyldynge. This werke was soo meruayloꝰ that it was called oné of the .vij. meruayles of the worlde. And in so moche that it was made for the kynge Mansolee/the werke toke his name and was called Mansolee. And for that/ꝑit was the mooste solempne sepulture that euer was made for kynge or for prynce. All other sepultures of kynges and prynces haue ben called syth mansolees. And thus appered wel in dede and in sygne that the true loue dured all the whyle she lyued.

Of Argyne doughter of the kynge Idraſtus. Capitulo. rvij.

The grete loue proued that Argyne had/doughter to Idraſtus kynge of Argetoward her housbande Polymyte. O what is he that dare saye ꝑ there is but lytel loue in a woman to warde her husbande/yf he consyder well this lady. This Polymyte that was the husbande of Argyne stryued with his broder Ethyocles for bycause of the lordeshyp of the royalme of Thebes. Whiche pertayned to hym by certayne couenauntes ꝑ were made bytwene them/but as Ethyocles wolde not in no maner wyse graunt hym the royalme Polymyte his broder moued warre agaynst hym to the helpe of whome kynge Idraſtus came with al his power/yet fortune tourned shrewdely ayenste Polymyte whiche slewe his broder/& his broder hym in batayle. And the hooste bode not longe on lyue but onely the kynge Idraſtus and slewe ꝑ thyrde parte of his people. But when Argyne knewe that her husbande was deed in batayle. She departed and all her ladyes with her out of ꝑ cyte of Argo/and forsoke her royal see. And of that that she dyde Bacace sayethe in this manere. The noble lady Argyne herde say that the body of Polymyte her husbande laye vnburyed amonge the bodyes and caraynes of the comune people that there were slayne. Anone she full of sorowe lefte the habyte and the ornamentes/the nobleſſe and ſwetneſſe of her courte to dwelle in her chambres worshypfully arayed/and with that by grete desyre/the brennynge of loue surmounted and ouercame the febleneſſe and womanly tendreneſſe. And so moche she wente by her Journeys/tyll that she came to ꝑ place where the batayle had ben/on the whiche waye she had no fere of the bushmentes nor of the waytynge of her enemyes/ne was neuer wery of longneſſe of the way. And she came in to the felde/dyscrydynge not ꝑ cruell bestes ne ꝑ grete byrdes seruynge the deed bodyes/ne ꝑ wycked spyrytes whiche after the lykeneſſe of dyuers fowles flyeth aboute deed bodyes. And whiche is a thynge more mer-

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naylous as Bocace sayth/she doubted not the pre
cepte/nor the commaundement of kynge Creonce
Whiche had cõmaunded and made crye vpon the
payne of losynge of theyr heedes that none sholde
vysyte nor bury those bodyes Whose soo euer they
were. For she was not come thyder for to obey to
that cõmaundement/but as sone as she was ary
ued/Whiche was aboute ỹ nyght/she lefte not for
no stynkynge ỹ came out of ỹ caraynes/but Wen
te With a grete brennynge & a sorowfull courage/
& vnderset the bodyes/nowe one/nowe another/
sekynge for hym ỹ she loued so moche/nowe here/
nowe there/and thus she seased not tyll that With
the lyght of a lytell bronde of fyre that she helde in
her hande she knewe her ryght entyerly beloued
husbande/and so she foũde that she sought. O sayd
Bocace the meruaylous loue/the brennynge desy
re/and the affeccyon of Women. For as the face of
her husbande for ỹ rustynesse of his harnoys halfe
eten/all full of stynkynge/all forbledde/full of dust
charged With foulenesse/all pale & blacke Whiche
Was as at that tyme vnable to be knowen myght
be hydde from this Woman so brennyngly she lo
ued hym/thus ỹ stynkynge of the body & the foule
nesse of the vysage myght not let her/but that she
kysted hym/and embraced hym straytely bytwene
her armes. Notwithstandynge the precepte/& cõ
maũdement of kynge Creonce/she spared not but
ỹ she cryed With an hyghe voyce. Alas alas I ha
ue foũde hym ỹ I loued so moche/& then she wepte
With grete plente of teeres. For as she knewe by
often tymes kyssynge his mouthe ỹ there Was no
lyfe in hym/and had Washed hym w̃ her teeres al
stynkynge/& often tymes by grete cryes/Wcpyn
ges/& Waylynges called vpon hym fynably as she
sawe ỹ the soule Was departed fro ỹ body made to
lyght vp a grete fyre so as it Was the maner there
of burynge of kynges & of grete states/to that en
tente ỹ she Wolde do ỹ last & pyteous offyce put hy
in the fyre w̃ many sorowfull cryes of Whome she
gadred the all hes ryght derely in a vessel of golde
And When she had done al this/as she ỹ Wolde ad
uenture her body to the dethe for to venge her hus
bande/dyde so moche/& put to suche payne With ỹ
helpe of other ladyes Wherof there Was grete quã
tyte ỹ the Walles of the cyte of Thebes Were ouer
thrOwen/& gate the toWne/& put all to dethe.

¶ Of the noble lady Egryppyne. Ca. xbiij.

WEll ought to be put amonge these no
ble ladyes of grete loue to theyr hous
bandes ỹ noble lady Egryppyne dou
ghter of Marke Egryppyne & of Ju
lye doughter of the Emperour Octa
uyan lorde of all the Worlde. And as this noble la
dy Was gyuen in maryage to Bermanyce the ry
ght noble prynce/Well manered/Wyse/and an
encreaser and multeplyer of the comune profyte of

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Rome. Tybere ꝑ Emperour whiche was of cuyll condycyons / toke suche enuye of the welthe that he herde of Bermanyce husbande of the sayd lady Egrypppyne / and of that ꝑ euery man loued hym / that he lete make watche vpon hym & ſle we hym / of whose dothe his good wyfe had suche sozowe ꝑ she wolde in lyke wyse be slayne / and that semed ryght wel. Foz she withdzewe not to say grete by lanyes to Tybere / Foz the whiche he made her to be beten & tourmented cruelly / and put her in pzy-son. But as she that the sozowe of her housbande myght not forgete / loued better the dethe than the lyfe / purposed neuer to ete noz dzynke / but this pur-pose came to the tyzaunt Tybere to tourment her longer / and wolde constrayne her by tourmentes that she sholde ete / but it auayled not. So he wol-de by strengthe make to caste the mete in to ꝑ sto-make. But she shewed well to hym that he hadde puyssaunce to make folke to be slayne / but not to kepe them from dethe yf they wolde. Foz thus she ended her dayes.

¶ Here xpine speketh / and ryght wysnes answe-reth gyuynge ensamples of the noble lady Julye doughter of Julyus Cesar / wyfe of ꝑ pzynce Pom-pee. Capitulo. xix.

When that my lady ryght wysnes sayd to me these wozdes. I replyed her in suche maner. Madame truely it seme-th me to be grete honoure to the kynde of women to here tell of so many excellent ladyes. And amon-ge other vertues of them ought to be ryght agrea-ble to al people / ꝑ so grete loue may be in ꝑ herte of a woman in ꝑ bonde of maryage. Nowe let them slepe and holde theyr peas this Matheolus and all other Janglers that enuyously and lyengly ha-ue spoken agaynst women. But madame yet me thynketh ꝑ the philosophre Philostratus of Who-me I haue spoken here aboue sayth that these wo-men hateth theyr husbandes when they be olde & also ꝑ they loue not these connynge men ꝑ be cler-kes. Foz he sayth that the charges that one ought to haue in daungers of women & the studyenge of bokes ben contrary togyder. ¶ Answere. O dere frende holde thy peas / I haue anone founde ꝑ en-samples contrary to theyr sayenge by the whiche we shal holde them as no sayenges true. ¶ Julye was in her tyme the moost noblest of the ladyes of Rome doughter of Julyus Cesar whiche was sy-th Emperoure of Rome and of Coruylle his wyfe comynge downe fro Eneas of Troye. This lady was wyfe of Pompee ꝑ grete conqueroure ꝑ Wh-che as Bocace sayth in ouercomynge the kynges in puttynge downe / in makynge agayne of other in puttynge vnder subiectyon dyuers nacyons in destroyenge theues of the see hauynge the fauou-re of Rome of all the kynges in the worlde in set-tynge the lordshyppes / not onely of ꝑ landes but also of ꝑ see and cause by merueyllous victoryes

Cyte of La. E.i.

in louerayne worshyp was than waren olde and sore bzused. But not for that the noble lady Julye his wyfe whiche was but yonge as yet/ loued hym of soo grete loue ꝑ she ended her lyfe by a straunge aduenture. For as it happened in a day that Pompee had deuocyon to gyue prayshynge to goddes ꝑ he had goten by noble victoryes and wolde do sacrefyse after the custome of that countre. And as the beest sacryfyed was vpon the awter / & Pompe as by deuocyon helde hym by that one syde/ his robe was soyled with the blode yssuynge oute of the wounde of the beest/ wherfore Pompe dyde of his robe & sente it home by one of his seruauntes/ & for to bzynge another clene & fresh he. So it happened by an euyll fortune ꝑ he ꝑ bare ꝑ robe mette with Julye ꝑ wyfe of Pompe ꝑ whiche when she sawe ꝑ robe of her lorde so soyled with blode/ then for that ꝑ she knewe wel ꝑ dyuers tymes it happened in Rome ꝑ to them that were the best/ one wolde renne vpon hym for enuye & sle hym wherwith she was suppryzed sodaynly by the sygne that she sawe of certayne byleuynge ꝑ it had happened soo to her husbande by some fortune / by whiche suche sodayne sorowe toke her at the herte that as she ꝑ wolde no longer lyue/ she beynge grete with chylde fell flatte to the erthe/ pale and styffe/ & the eyen tourned in her heed/ that there myght noo remedy be had soo sone to put her oute of that drede/ but ꝑ she yelded vp the spyryte / whiche dethe by reason ought to be grete sorowe to the husbande. But it was not onely preiudycyable to hym nor to ꝑ Romaynes/ but it was also to all the worlde of ꝑ tyme. For yf she & her sone had lyued / ꝑ grete werre had neuer ben ꝑ was syth bytwene Julyus Cesar and Pompe/ ꝑ whiche warre was preiudycyable to all the londes of the worlde.

Of the noble lady Cyerce Emulyene. Ca. rr.

The fayre and good Cyerce Emulyene wyfe of prynce Scyppyon ꝑ fyrste Affrycan hated not her husbande also thoughe he were olde. This lady was of grete prudence & tryght vertuous & as her husbande was olde & she yet fayre & yonge ꝑ notwithstandynge he laye with a bonde woman whiche was her seruaunt & so often it fell ꝑ this worshypfull lady perceyued it. She notwithstandynge ꝑ her herte was sorowfull vsed ꝑ vertue of her grete vnderstandynge/ and not onely of ꝑ passyon of Jalousye. For she dyssymyled so wysely ꝑ her husbande ne none other herde her neuer speke of it. For she wolde not telle it to hym for that ꝑ she sholde seme ꝑ it were shame to hym ꝑ she sholde reproue so wyse & so grete a mā as he was & to make meneyon therof to ony other. For ꝑ sholde be a maner of reprefe & lo3ynge of ꝑ prayshynge so wyse a man/ & ayenst ꝑ honoure of his persone/ whiche had conquered so many royalmes & Empyres. Soo she neuer lefte hym this good lady to serue hym truely/ to loue hym and worshyp hym.

And when he was deed/ she made the mayden free and wedded her to a free man. ¶ And Xpine answered. Then truely madame to this purpose ꝑ ye saye/ I haue sene often tymes women in lyke case whiche for ony thynge ꝑ they knewe / wolde not saye thoughe they knewe well that theyr husbandes had them but in lytell loue/ and yet they loued them/ and made them good chere/ & releued them/ and comforted them of whome they had chyldren before. And also I haue herde say of a lady of Bry tayne that lyued but late/ & was countesse of Coemen whiche was in the floure of her youthe fayre aboue all the ladyes. And by her grete goodnesse/ and constaunce she dyde the same.

¶ Of Nancyppe wyfe of the philosopre Socrates. Capitulo. xxi.

Nancyppe the ryght noble lady a woman of grete connynge and bounte / so she had to husbande ꝑ grete philosophre Socrates. And notwithstandynge that he was in grete age/ & that he had grete charge to serche and tourne the bokes to pourchace for his wyfe softe thynges and curyous/ the worshypful woman lefte neuer to loue hym/ but trowed that it was so grete a thynge the excellent vnderstandynge / & the grete vertue of hym/ and of his constaunce/ that she had hym in louerayne loue & reuerence. And whē this woman knewe ꝑ her husbande was condempned to ꝑ dethe by them of Athenes for that ꝑ he blamed them ꝑ they worshypped the ydolles/ & sayd ꝑ there was not but one god that ought to be worshypped & serued. This noble lady myght not haue pacyence of this thynge but fledde/ her heere hangynge aboute her chekes / full of sorowe / weppynge/ & betynge at the palays gate where her housbande was/ and there she founde hym amonge the false Juges whiche hadde taken to hym a venymous drynke to shorten his lyfe / and when it came to ꝑ poynte ꝑ Socrates wolde put ꝑ cuppe to his mouthe to drynke the venyme / she wente to hym with a grete wrathe and raced the cuppe out of his hande and threwe it all togyder on the erthe/ but Socrates repreued her/ & counsayled her to haue pacyence/ and comforted her. And when she myght not let hym in no wyse fro ꝑ dethe/ she sorowed strongly and sayd. Ha what harme and what losse is it/ to make so Juste a man to dye wrongefully & synfully. And Socrates alway comforted her & sayd to her/ ꝑ it was better ꝑ he sholde dye wrongfully/ then ryghtfully/ and so he passed. But the sorowe ended not in the herte of her that loued hym so moche all her lyfe.

¶ Of Pompe Paulyne/ wyfe of Seneke Capitulo. xxii.

The ryght wyse philosophre Seneke notwithstandynge ỳ he was ryght olde/ & al his entent was in studyeng it fayled not but ỳ he was well by-loued of his wyfe/fayre & yonge whiche was named Pompee Paulyne. All the charge ỳ this noble lady had was to serue hym & kepe hym in peas/as she ỳ ryght truly & derely loued hym/ & whē she knewe ỳ ỳ tyraūt emperour Nero to whō he had ben mayster had condempned hym to dye/ to be drowned in a bayne fatte/then as she ỳ became out of herselfe sorowe/ & as she ỳ wolde fayne dye with her husbande/wente crienge many vylanyes to the tyraunt Nero to the entente ỳ he shold de stretche his cruelte vpon her also. But all that auayled her not/so moche she sorowed the dethe of her housbande/ỳ she lyued not longe after. And I Xpine sayd then to the lady ỳ spake to me. Certes madame your wordes hathe remembred me/ and drawne to mynde many other women/fayre/and yonge/ryght perfytely louynge theyr husbandes/ notwithstandynge ỳ they were ryght feble & olde And in my tyme I haue sene ynowe ỳ haue loued theyr husbandes perfytely/ & hath borne them true loue all ỳ whyle they lyued/ & namely ỳ noble doughter of one of ỳ grete barons of Bytayne ỳ was gyuen by maryage to ỳ ryght worshypfull constable of fraunce syr Bertram Claquyn/ the whiche notwithstandynge ỳ he was ryght lewde of shap of his body and olde/this noble lady beynge in the floure of her youthe/whiche toke hede more to the grete pryce of his vertue then to the facyon of his body loued hym of ryght grete loue/so moche ỳ all her lyfe she had plente of sorowe for his dethe. And ynowe of other lyke I myght telle/whiche that I lette passe for shortuesse of tyme. And were of ỳ I leue the ryght well/and yet I shall tell the of mo ladyes louynge theyr husbandes.

Of the noble Sulpyce. Ca. xviij.

Sulpyce was wyfe of Lentylyus Cōsulpennole a man of Rome/whome she loued of so grete loue as it appered. For when he shold be condempned by the Juges of Rome for cerrayne thynges of whiche he was blamed to be sente wretchedly into exyle/ & there to vse his lyfe poorely. The good lady Sulpyce notwithstondynge ỳ she was in Rome of ryght grete rychesse & myght abyde in case & reste loued better to folowe her husbande in his pouerte & exyle/than abyde in habōdaunce of rychesse without hym. So she renoūced all her herytage/goodes & countre/ & dyde so moche ỳ she stale away fro her moder & cosynes whiche kepte her for the same cause ỳ she sholde not go away. And in an vnknowne wede dyde so moche ỳ she wente to her housbande. Xpine sayd. Certes madame it semeth me by ỳ that ye say of some women that I haue sene in my tyme in lyke case. For of suche I haue knowne of whom the husbandes

haue become lyppers/& that it were conuenyent ỹ they were departed fro the worlde and put in lyke houses. But theyr good wyues euermore for that ỹ they wolde not leue them loued better to goo wt them for to serue them in theyr lykenesse/& to holde them the true fayethe & promyse in marpage thã to byde without theyr housbandes well at ease in theyr houses. And I trowe I knowe one that is yonge/fayre/and good/of whome the housbande is had in suspeccyon of suche sykenesse. But as her frendes hath warned her/& preched to her to leue his company/& to dwell with them/she answered that the dayes of her lyfe she wolde not leue hym. And yf they make it to be proued ỹ he is ataynte of ỹ sayd maladye/by whiche it is cõuenyent ỹ he for sake ỹ worlde ỹ without fayle she wolde go with hym. And for that cause her frendes haue lefte it to make a proffe therof. Also other women I knowe that I leue to be named for that ỹ by aduenture I sholde displease them whiche ỹ haue housbandes so cursed/& of so an vnordynate lyfe/that ỹ fader & the moder of the woman wolde ỹ they were deed And dothe all that they may for to withdraw the women to them from theyr shrewde housbandes/ but they loue better to be betẽ with many paynes & to be in grete pouerte/and subiecyon with theyr housbandes then for to leue them. And they saye to theyr frendes/ye haue gyuẽ me to hym/with hym shall I lyue and dye/and these thynges be sene all daye/but all people consydereth it not.

Here it speketh of dyuers ladyes that respyted theyr husbandes fro the dethe. Ca. xxiiij.

Of many women also in the same wyse as those before sayd of grete loue to theyr husbandes I wyll tell you yet. It happened after that ỹ Jason had ben in Colchos to gete the golden fleece/that some of his knyghtes that he brought with hym whiche were of a countre of Grece/ that is called Menudye lefte theyr owne countre and Cyte and wente to dwelle in another Cyte of Grece that is called Lacedemonye/soo they were there gretely receyued and honoured as moche for theyr auncyent noblesse as for theyr rychesse. And there they maryed the mooste noblest maydens of ỹ Cyte. And so moche they waxed ryche and mounted in worshyp that they lyfted vp themselfe in so grete pryde that they wolde make a conspyracyon ayenst the soueraynes of the Cyte/and so they dyde to haue the lordeshyp. So theyr ymagynacyon was knowen/wherfore all were put in pryson & condempned to the dethe. Of this thynge theyr wyues were in greate sorowes. And they assembled them togyder as for to make theyr sorowes. So it was counsayled amonge them yf ony way myght be founde howe they myght delyuer theyr husbandes. And in the ende this was theyr conclusyon/that in a nyght they sholde araye them in lewde gownes/& they sholde couer theyr heedes

wt̄ mantelles as thoughe they wolde not be knowe. And in suche a wyse they wente to the pryson/ & soo moche they prayed with weppynge & gyftes to the kepers of the pryson ꝑ they wolde suffre them to go se theyr husbandes. And when they were wt̄ theyr husbādes they gaue them theyr lewde gownes & toke those gownes ꝑ they were clothed in. And syth put them out of the pryson/ and ꝑ kepers trowed ꝑ it were the women ꝑ had tourned agayne. And when it came to the daye ꝑ they sholde dye the kepers brought them to ꝑ tourment. And whē it was sene ꝑ they were women eche of them had grete meruayle of theyr wyse cauteyle. Soo they were gretely prayse/ and the eyrezynes had pyte of theyr doughters/ so there dyed none. And so the ſe worshypful women delyuered theyr husbandes fro the dethe.

¶ Here Ypine speketh to dame ryght wyſnes ayenſte them that sayth that women can not kepe noo counsayle. And the answere ꝑ she maketh of Pozcya. Capitulo. xxv.

Adame I knowe certaynely nowe & also I haue perceyued that grete is ꝑ loue and the trouthe that many haue had and hath to theyr husbandes And therfore I haue grete meruayle of a language ꝑ renneth comunely amonge these men. And also mayster Johñ de Meun affermeth it so strongly in his romaunce of ꝑ rose/ and other auctours also dothe it/ that what a man sayth̄e to his wyfe it maye not be kepte pryue/ and that women can not holde theyr peas. ¶ Ancwere. Dere frende thou oughteſt to knowe that all women be not wyſe/ and the same it is of men/ by the whiche yf a man haue ony wytte/ he ought well to aduyse hym what wytte his wyfe hathe/ and what goodnesse or he saye ony thynge ꝑ he wolde haue kepte close/ for therof myght come foly. But when a mā knoweth that he hath a good wyfe/ wyſe/ and discrete/ there is nothynge more truſty in the worlde nor ꝑ so moche may comforte a man. For discrecyon and secretenesse are too be commended in ony persone. And yet to ꝑ purpose of women louynge theyr husbandes. There was late a man in Rome ryght notable named Brutus whiche was maryed to a gentyl woman named Pozcya/ this noble Pozcya was doughter of Chaton the lesse whiche was neueue to grete Chaton. Her forsayd housbande Brutus felte that his wyfe was ryght wyſe/ secrete/ and chaste/ tolde her his entente that he and Cassyen another noble man of Rome were in purpose to ſle Julyus Cesar at the counsayle/ the whiche thynge the wyſe lady aduysynge the grete cupl that myght come of it with al her puyssaunce counsayled hym the contrary/ and warned hym of the myschyefe that myght falle therof/ and myght not slepe all the nyght. Then the morowe comen when that the forsayd Brutus wente oute of his

chambre to goo to perfourme his entreprise. The lady Whiche Wolde full fayne tourne his purpose toke a rasoure frome the barboure as thoughe she Wolde haue pared her nayles/and lete the rasoure falle/and after made as thoughe she Wolde haue taken it vp/and anone she smote herselfe in ỹ hande / Wherfore her Women that sawe her so Wounded cryed so pyteously and so strongely ỹ Brutus tourned agayne. And When he sawe her hurte he blamed her/and sayd that it Was not her office to Werke With a rasoure but of ỹ barboure. And she answered hym that she had not done it soo tolyly as he thought. For that that she had done Was a purpose to assaye howe she myght sle herselfe yf ỹ entreprise that he had made sholde tourne hym to euyll. But for all that he Wolde not leue but Wente anone/and bytWene hym & Cassyen they slewe Julyus Cesar. And anone after they Were cryed and Brutus Was slayne notWithstandynge that he Was fled out of Rome. But When Porcya his good Wyfe knewe that he Was deed / her sorowe Was so grete that she forsoke the Joye of her lyfe. And for that ỹ men toke awaye from her/ her knyues and all thynges that she myght sle her With. For folkes sawe wel What she Wolde do/ she Wente to the fyre and toke brennynge coles and bzente her and dyed. And by this Waye ended this noble lady Porcya/Whiche Was the mooste straungest dethe that euer ony dyed on.

And yet of the same matter/ & speketh of the noble lady Curya. Ca. xxvj.

And yet I shall tell the to that purpose ayenst them ỹ saye ỹ Women can not kepe no counsayle/and alWaye counynge the matter of the grete loue ỹ many Women haue to theyr husbandes. Curya the noble Romayne Was of meruayllous fayth/constaunce/Wyldome/and loue to Warde Quyntus Lucrecyus her husbande. For When her sayd husbande / and other in lyke Wyse sholde be condempned to the dethe for a certayne crymc ỹ was put vpon them/ & it sholde come to his knoWledge ỹ one sought them to be Justyfyed. It happened hym so Well that they had space to flee. But for the fere that they had to be founde they Wente to hyde them in caues of Wylde beestes/ & yet they durst not abyde there. But Lucrecyus / by ỹ good counsayle of his Wyfe parted neuer out of his chãbre/ and When they that sought them came there/ she helde hym bytWene her armes in her bedde & she hyd hym soo Wysely that they neuer perceyued hym. And after had hym so Wysely bytWene ỹ Walles of her chambre/that neuer none of her meynye perceyued it ne knewe it. And she conde so Well kepe his counsayle by grete cautele and Wysdome ỹ she clothed her in poore clothes her heere hangynge aboute her chekes/al forWepte / betynge her hãdes togyder Wente aboute by the stretes and by ỹ

temples and asked all aboute after her husbande and serched yf ony persone knewe where her husbande was become/or to what place he was fled For my desyre is to be felawe with hym in his exyle/and in his myseryes. And by this way so wysely she coude sayne that neuer man perceyued it/ & so she saued hym. And with ỳ she comforted her housbande full of sorowe. And shortely to saye/so moche she dyde/& so moche she purchaced for hym that she delyuered hym not onely from his exyle/ but from his dethe also.

Yet of the same purpose. Ca. xxvij.

And for that we be in purpose to telle ensamples ayenst them that say that women can not kepe noo counsayle/ truely I myght tell ỳ of ynowe of thē without nombre. But let it suffyse ỳ of one that I shall tell the yet. In the tyme ỳ Nero the tyraunt and Emperour reygned in Rome/there were certayne men that consydered that for the ryght grete myschiefes & cruelties ỳ the sayd Nero dyde/that it sholde be grete welthe & profyte to take away the lyfe fro hym. So they made conspyracyon ayenst hym/& were adusyed to sle hym. These same men repayred al to ỳ house of one woman in the whiche they trusted so moche that they spared not saye the dede of their conspyracyon before her. And as it happened in an euenynge tyde that they were adusyed to put to effecte in ỳ mournynge their entrepryse they couped with the sayd woman/and they kepte them not wysely fro speakynge/by the whiche by mysaduenture/there were some ỳ herde them/whiche for to flatter and to haue grace of the Emperoure wente & rolde hym what they herde them say/by the whiche they were not so soone departed from the sayd woman but that the sergeauntes of the Emperoure came to ỳ womans house/but byeause that they founde not the men there ỳ conspyred thus ỳ dethe of ỳ emperour they toke the woman and ledde her before ỳ Emperoure whiche enquyred gretely of this matter. But he coude neuer doo so moche by gruynge of grete gyftes/nor by plomyse/nor by force of tournmentes/of whiche he spared none that he myght knowe of this woman what men they were nie ỳ she knewe ony thynge of suche matters and thus this woman was meruaylously proued bothe secrete and constaunte.

Proues ayenst them that say that a man is but lewde that byleueth the counsayle of his wyfe or taketh ony hede therto. Ca. xxviij.

Adame by these reasons that I vnderstande of you & by that ỳ I se so moche wyt & welthe to be in a womā I merualye of that/that dyuers men saye/ ỳ these men ben lewde foolesỳ byleue & gyueth credence to ỳ counsayle of their wyues.

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Answere. I haue sayd to the before that all Wo
men be not wyse. But those ỳ haue wyues/ good/
and wyse dothe grete holy when they byleue them
not/so as thou mayste se by that that I haue sayd
to the before. For yf Brutus had byleued Pozcya
his wyfe as for sleynge of Julyus Cesar he hadde
not be slayne hymselfe ne the cupll had not happe-
ned that felle. And for that that we be entred in to
this purpose. I shall tell the of dyuers to whome
it hath happened cupll in the same wyse that they
byleued not theyr wyues. And also I shall tell the
after of dyuers to whome it hathe well happened/
that they byleued theyr wyues. yf Julyus Cesar of
whome we haue spoken/had byleued ỳ ryght wy-
se & good Womã/whiche by many tokens that she
had sene apperynge/that betokened ỳ dethe of her
husbande/and the horryble dreme that she had the
nyght before by the whiche she counsayled hym to
tourne his purpose that he sholde not come at the
counsayle ỳ daye/yf he had not come there/he had
not ben slayne. Also in the same wyse Pompe that
had wedded Julye the doughter of Julyus Cesar
as I haue sayd before. And after her he wedded a-
nother noble lady named Cornelya/whiche to the
purpose aboue sayd loued hym so moche ỳ for none
cupll fortune that happened hym wolde not leue
hym. And also when he was constrayned to fle by
the see after the batayle in whiche he was dyscom
fyted by Julyus Cesar/the good lady was alway
with hym/& bare hym company in al his perylles

And when he aryued in the kyngdome of Egypte
and that Tholomee the kynge of that countre ma
de semblaunte by treason that he had Joye of his
comynge/sente his people before hym as thoughe
they sholde receyue hym with Joy/and that was
for to sle hym/the whiche people sayd to hym that
he sholde entre in to theyr shyppes & that he sholde
leue his people to that entente ỳ they myght bryn-
ge theyr vesselles to the porte more lyghtely. But
whē he wolde haue entred in to theyr shyppes his
good and wyse wyfe Cornylle counsayled hym ỳ
contrary that he sholde not go in to ony nor to put
his people away from hym. And when she sawe ỳ
he wolde not byleue her/nor do by her counsayle/
she wolde haue gone in to the shyp with hym/but
he wolde not suffre her/and made her to be holden
with strengthe/then began her sorowe that neuer
fayled after all ỳ dayes of her lyfe. For he was not
ferre from her but she had alwaye her beholdynge
after hym and there she sawe the traytours mur-
ther hym within the shyp. For the whiche she wol
de haue drowned herselfe in the see yf she had not
ben kepte with strengthe. Also as it happened
mysteuously to Ector of Troye. For as ỳ nyght
before ỳ he was slayne Adromatha his wyfe had
a ryght meruaylous vysyon/that yf Ector wente
to the batayle in the morowe ỳ he sholde dye with
out fayle/by the whiche this lady affrayed of this
thynge/whiche was no dreme but a meruaylous
prophecy/prayed hym with Joyned handes vpon

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her knees before hym beryng bytwene her armes his two fayre sones ꝑ as that day he sholde not come at the bataple. But he dysppled her wordes/ thynkynge that euermore it semed hym ꝑ it sholde be reproffe to hym/ that for the counsayle and wordes of a woman he sholde leue to go to ꝑ bataple/ nother for prayer of fader nor moder to whom she hadde prayed to requyre hym / wolde he not leue. Wherby it happened hym as it is sayd before. For he was slayne by Achylles/therfore it had ben better ꝑ he had byleued her. ¶ Of case inspnyte I myght tell ꝑ of men to whom it happened full eupl by dyuers maners ꝑ they dysdeyned not to byleue ꝑ counsayle of theyr good & wyse wyues. But yf ony eupll come to them ꝑ dyspryseth theyr counsayles/ those women ought not to be blamed.

¶ Here it speketh of them ꝑ there is good compynge of it that byleueth ꝑ counsayle of theyr wyues/ and gyueth ensample of dyuers ladyes. Ca. xxix.

Of them to whome it hathe fortuned well by the byleuynge of ꝑ counsayle of theyr wyues / I shall tell ꝑ of some and let it suffyse the for a proffe. Soo moche I myght say that the processe sholde be without ende. And lette that auayle the whiche is sayd before of many that maye serue to the same purpose. ¶ The Emperoure Justynyan of whome it is sayd before had a baron with hym that he helde hym as a felawe / and loued hym as hymselfe/ and was called Bellysere whiche was ryght a worthy knyght. So the Emperoure had made hym mayster & gouernoure of his chyualry & made hym to syt at his table serued as hymselfe And to say also he shewed hym many sygnes of loue that the barons had grete enuye therof. In soo moche that they sayd to the Emperour that he entended to slee hym / and to take the Empyre vpon hym. The Emperour byleued this thynge to sone & to hynde the way couertely howe that he myght make hym to dye. Then he commaunded that he sholde go fyght ayenst a people that was called ꝑ Uoendres where as no man myght haue the better for the grete strengthe that they were of. When Bellysere vnderstode this commaundement and knewe well that the Emperour charged hym not with this thynge but yf he had be fallen out of his grace/ and benyuolence. So he was so merualplously sorowfull that he myght not be more. And wente home to his house. When his wyfe whiche was called Antonye & was syster to ꝑ Empresse/ sawe her husbande lye vpon his bedde pale & pensyfe/ and the eyes full of teeres / she that had grete pyte of hym demaunded hym so moche that with grete payne he tolde her the cause of his sorowe & when ꝑ lady vnderstode it then she made semblaunt to be ryght Joyous and comforted hym and sayd Syr haue ye none other thynge that dyscomforteth you but this. And yt is to vnderstande that

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the layth of Jhesu cryst was as yet but ryght ne-
we. And therfore the good lady whiche was a cry
sten woman began to saye/haue ye trust in Jhesu
cryste ꝑ was crucyfyed and ye shall haue ꝑ hyghet
hande of your enemyes with ꝑ helpe of hym. And
thoughe the enuyous wolde nope you/ ye shall do
soo moche by your worthynesse that ye shall yelde
them lyers of that ꝑ they saye. So byleue me well
and dysspyse not my wordes/and lette all your ho-
pe be in god/and I promyse you that ye shall ouer
come them. And be well ware ꝑ ye shewe noo ma-
ner semblaunt to haue ony displeasaunce of this
thynge/ & that no man se you sorp/ but ryght Joy-
full/as he that is well contente. And ye shal assem
ble your hoost in the hastyest wyse that ye maye/ &
be ware also that no man knowe at what porte ye
wyll aryue. And also loke ꝑ ye haue shyppes ynow
we/and then parte your hoost in to two partes as
soone as ye maye secretly with one partye entryn
ge in to Juffryke/and anone renne vpon your ene
myes/ and I shall haue that other partye of youre
people with me/and we shal aryue by the see at an
hauen. And I tell you that they shall abyde to gy-
ue you batayle/ and we shall entre in to that other
parte in to wnes & cytees/ and we shall put theym
all to ꝑ dethe/and brenne and destroy all that they
fynde. Bellyfere byleued well this counsayle of his
wyfe/ soo he dyde as a wyse man. For more ne for
lesse ꝑ she had sayd he ordeyned hym on his waye/
of ꝑ whiche it came so well to passe/ꝑ he ouercame
his enemyes and put them vnder subiecyon/and
toke ꝑ kynge of Hoendres/ & so he had this noble
victory by the counsayle & wytte of his worshyp-
full wyfe/and then the Emperour loued hym bet-
ter than euer he dyde before. Also kynge Aleran
der had not in despyte the wordes of ꝑ quene his
wyfe that was doughter of Dayre kynge of Per
se/When the sayd Alexander felte that he was em
poysoned by his seruauntes/and of the grete sor-
we that he felte he wolde go cast hymselfe in a ry-
uere to ende hislyfe the sooner. And ꝑ good lady ꝑ
wente ayenst hym thoughe she had ryght grete so
rowe toke hym/& comforted hym/ & sayd to hym ꝑ
he sholde tourne agayne/ & sholde laye hym in his
bedde. And she wolde speke to his barons/ & wol-
de make his ordynaunce as was pertaynynge to
suche a prynce. For it sholde be a grete losynge of
his worshyp yf one myght say after that ympacy-
ence had ouercome hym.. So he byleued his wy-
fe/and by her counsayle made his ordynaunces.

Here it speketh of the grete welthe that is come
to the worlde and euery daye cometh ꝑ the cause
of women. Ca. xxx.

Adame I se infynyte welthes come
to ꝑ worlde by women. And alwaye
these men say that there is none but
it cometh by them. Answere. Fay-
re frende thou mayst se by that that

I haue ſayd to the longe ago that the contrary ꝑ they ſaye is true. For there is no man that may ſo me ꝑ grete welthe ꝑ is come to the worlde by wo-men/and euery daye cometh I haue ꝓued to the by the noble ladyes that hathe brought to ꝑ worl de ſcyences and crafres. But yf it ſuffyſe the not ꝑ I haue ſayd to ꝑ of temporall welthes ꝑ ben come by them. I ſhal tell ꝑ of ꝑ ſpyrytualles. O howe is euery man ſo vnkynde that he forgeteth ꝑ by wo-men the gate of paradyſe was opened to vs that is by ꝑ vyrgyne Mary/what gretter welthe may one deſyre and that god is made man as I haue ſayd to the before. And who may forgete the grete welthes that the moders do to the chyldren / and women to all men and to all the worlde. I praye them that they wolde not forgete ꝑ welthes that toucheth of whens they be ſpyrytuall. And let vs beholde in the olde lawe of Jewes yf thou wylte beholde the hyſtory of Moyſes to whome god ga ue the lawe of ꝑ Jewes wryten. Thou ſhalte fyn de ꝑ by a woman ꝑ ſame holy prophete by whome came ſo many grete welthes was reſpyted frome dethe as I ſhall telle the. ¶ In the tyme that the Jewes were in ꝑ thraldome of ꝑ kynge of Egypte there ſholde a man be borne of the Ebrues ꝑ ſhol-de defende the chyldren of Iſrael from the bonda ge of them. So it happened when that Moyſes ꝑ noble duke was borne of his moder, whiche dur-ſte not nourylſhe hym was conſtrayned to put hȳ in a lytell baſket & put hym in to the ryuere. So it happened as god wolde that he ſholde be ſaued, ꝑ Cherimyche the doughter of kynge Pharao ſpor-ted her vpon the ryuere that tyme y the baſket flo ted vpon the water by the whiche anone ſhe made to take it vp for to ſaue that ſhe hadde goten. And When ſhe ſawe that it was a chylde and ſoo fayre that noo fayrer myght be ſene ſhe had a merua-lous grete Joy. So ſhe made it to be nourylſhed and ſayd that it was her chylde. And for that ꝑ by myracle he wolde not ſouke no woman of a ſtran-ge lawe/ſhe made it to ſouke and to be nourylſhed by a woman of the Ebrues. This Moyſes chosen of god when he was of age / it was he to whome god gaue the lawe and that dreue the chyldren of Iſrael out of the hondes of the Egypcyens / and paſſed the reede ſee & was duke & conduytoure of ꝑ chyldrē of Iſrael. And thus came ſo grete welthe to ꝑ Jewes by ꝑ cauſe of this woman ꝑ ſaued hym.

¶ Of Judyth that noble lady. Ca. xxxj.

THe noble lady and wydowe Judyth ſaued the people of Iſrael from pe-ryll hynge in the tyme that the ſecon de Nabugodonoſor had ſente Holo phernes duke of his chevalry vpon the Jewes after that he had conquered the lande of Egypte. And as the ſayd Holophernes with a grete puyſſaunce hadde beſyeged the Jewes in a cyte / and alſo he fared ſoo fowle with them that

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they myght not abyde it longe/ & had taken away the cõduytes of water from them/and al theyr vytayles began to fayle them. Nowe ỳ Jewes had no hope to haue power ayenst hym / and they were as vpon the poynte to be taken of hym that manaced them gretely / wherfore they were in grete sorowe. And then they weute to theyr prayers beseechynge almyghty god that he wolde haue pyte of his people/and to defende them from theyr enemyes. God herde theyr prayers / and as he wolde saue all mankynde by a womã/ he wolde saue thẽ and socoure them by a woman. In that tyme was Judyth than / the wyse woman whiche was yet but yonge and tyght fayre/ but yet more chaste / & that was better/she had moche pyte of the people that were in suche desolacyon and prayed god nyght and daye that he wolde socoure them. And so as god enspyred her in whome she had grete trust She aduysed her of grete hardynesse and in a nyght she commended her to god / and departed out of the tyte she and her seruaunt/and wente so moche tyll that she came to the hoost of Holophernes And when they ỳ made the watche of ỳ hoost perceyued her grete beaute by the lyght of the mone/ they ledde her anone to Holophernes / whiche receyued her with grete Joye/for ỳ she was so fayre and made her to syttc by hym/ and prayed moche her wytte/and her beaute. And in the beholdynge of her he was gretely embraced with loue and by grete desyre he coueted her. But she that thought

other wyse prayed god alway in her thought ỳ he wolde her helpe to perfourme ỳ she wolde do/ and she ledde Holophernes alway forthe wt fayre wordes tyll ỳ she sawe her tyme/when it was come to the thyrde parte of ỳ nyght Holophernes had gyuen a souper to his barons & had well dronken & was well chauffed with wyne & mete and myght abyde no lenger fro bedde/ & sente for this good lady Judyth ỳ she sholde come before hym. And thẽ he tolde her his wyll/ & that tyme she sayd nothynge contrary to his entente. But she sayd ỳ she wold pray hym ỳ for ỳ more honeste he wolde make voyde his paurlyon of all people/ & that he sholde goo tyght to bedde/ & that she wolde come to hym without fayle aboute mydnyght when all men slepte. And thus he accorded. And the good lady put her to her prayers alway prayenge god ỳ he wolde gyue hardynes to her womanly herte & forcefull to delyuer his people fro ỳ felle tyraunt. When Judyth thought ỳ Holophernes was on slepe / she came styllp & her mayden with her/ & herkened at ỳ dore of ỳ paurlyon & vnderstode ỳ he slepte strongely. Then sayd ỳ lady go we hardely for god is with vs. So she entred in & without drede toke ỳ swerde ỳ she sawe at his beddes hede & drewe hym out naked & lyfte hym vp with all her strengthe & smote of ỳ heed of Holophernes / without herynge of ony body/ & put ỳ heed in her lappe & as soone as she myght she dressed her towarde ỳ tyte so moche ỳ without ony lettynge came to the gate & cryed

come come & open/for god is with vs. And when she was entred in no man knewe the way þ was made of this aduenture. And on the morowe she hanged the heed vpon a perche aboue the walles & all the people of the cyte armed them & manfully ranne vpon theyr enemyes the whiche were yet in theyr beddes. For they toke no hede of them of the cyte. And when they came in to the Pauylyon of theyr duke to make hym aryse hastely/& there they founde hym deed/& al his people began to sparcle So they slewe & toke all þ they myght fynde. And thus was þ people of god delyuered fro þ handes of Holophernes by Judyth the worshypfull lady whiche shall euermore be praysed gretely in holy scrypture.

¶ Of the worshypfull quene Hester. Ca. xxxij.

AI the noble and wyse lady quene Hester god wolde also delyuer his people from þ bondage of kynge Assuere This kynge Assuere was of greate puyssaunce aboue al other kynges in those dayes. And possessed many royalmes / and he was a paynyme & helde the Jewes in seruage And as the kynge made to seke in al royalmes the moost noble maydens/the moost fayre/þ best taught for to chose one amonge them al þ myght plese hym best to be his wyfe. And amonge all others was brought before hym / the noble/ good/ wyse/ and fayre/ and loued of god / the mayden Hester þ was an Ebrue/ whiche pleased hym moost aboue all others/ and so he wedded her/ and so moche he loued her of grete loue that he wolde not denaye her of nothynge that she wolde requyre hym of. It happened on a tyme after/ that a false flatterer whiche was named Naman/ and he exhorted the kynge ayenst the Jewes / that he dyde so moche þ he commaunded all aboute / where that euer the Jewes were founde that they sholdde be taken. And the quene knewe nothynge of this / for yf she had knowne it / it wolde haue greued her cupll þ the people sholde be so cupll entreated. Neuertheles an vncle of hers named Mardocheus whiche was as chyefe of the Jewes made her to knowe it/& prayed her that she wolde remedy it as soone as she myght. For the daye was shorte within the whiche þ the sentence of the kynge sholde be executed. Of this the quene Hester was ryght sory soo she clothed & arayed her in the moost noblest wyse that she myght/ and wente with her woman asto dysporte her in a gardyne where she knewe well þ the kynge was at the wyndowes. And when at þ tournynge towarde the chambre of the kynge as thoughe she thought not on hym. And she sawe þ kynge at the wyndowes/ anone she fell downe on her knees & saluted hym/& the kynge to whome it pleased her humylyte/ & whiche had grete pleasure to beholde her grete beaute of the whiche she had ynoughe called her and sayd to her/ þ she sholde demaunde what thynge she wolde & she sholde haue it

And ỳ quene ſayd to hym ỳ ſhe Wolde none other thynge but ỳ he ſholde come and dyne With her in her chambre/and that he ſholde bryngе With hym Naman/and the kynge graunted her. And When the dayes Were paſt ỳ kynge came ⁊ dyned With her. And he had ſoo agreable chere ỳ pleaſed hym Well. And then he beheelde her countenaunce/ her Worſhyp/her bounte/ and beaute/ and Wolde not leue her in peas/but that he ſholde aſke ſome maner grete gyfte. Then ſhe fell doWne at his feete ⁊ in Weppynge ſhe began to ſay/that ſhe Wolde pray hym that he Wolde haue pyte on the people of the Jewes and that he Wolde not put them to ſo grete myſchyefe ſyth ỳ he had put her in ſo grete Worſhyp. For it Was grete pyte to ſe her lygnage and them of her nacyon ſo vylanouſly to be deſtroyed And then the kynge all Wrothe anſWered her and ſayd. Myne oWne lady What is he that durſte do it. She anſWered/ſyr Naman your prouoſt make thyt to be done/Whiche is here preſent. And to ſay it ſhortely the kynge called agayne his ſentence ⁊ Naman Was hanged Whiche had cauſed all ỳ to be done. And Mardocheus vncle to ỳ quene Was put in his p'ace/ the Jewes fraunchyſed ⁊ made mooſt prauyleged of ony other people ⁊ mooſt had in Worſhyppe. And ſoo in the ſame Wyſe that god Wolde by Judyth he dyde by this noble quene Heſter that his people Were ſaued. And byleue it not ỳ theſe tWo ladyes Were alone in ỳ holy ſcrypture by Whō god Wolde ſaue his people dyuers tymes

For there ben ynoWe of others Whiche I leue for ſhortnes of tyme as of Delboꝛa of Whom I haue ſpoken aboue/Whiche delyuered the people fro bondage.

¶ Of the ladyes of Sabyne. Ca. xxxiij.

Of ladyes of auncyent laWe of paynymes/alſo I may tell the of many Whi che in the ſame Wyſe Were cauſe of ſaUynge of countres/cytees/ ⁊ toWnes But I ſhall paſſe ouer excepte tWo en ſamples ryght notable Without mo/for all prouẽth of them. ¶ When Remus ⁊ Romulus had foũded the cyte of Rome/ and Romulus had peopled the cyte/and fulfylled it of knyghtes and men of armes that he had choſen and aſſembled after dyuers dyetoꝛyes that he had/Romulus Wo. de fayne purchace that they myght haue Wyues to ỳ entente that they myght haue yſſue ỳ myght poſſeſſe the cyte and the loꝛdeſhyp. But he Wyſte not Well hoWe he myght do ỳ he and his felaWſhyp myght haue Wyues/ and that they Were maryed/ for the kynges and the pꝛynces/and the people of ỳ countre deſyred not gretly to haue affynyte With them for that it ſemed them ỳ they Were fyerſe people/ ⁊ dyuers/⁊ ſo they Wolde not gyue them theyr doughters in maryage. And therfoꝛe Romulus aduyſed of a grete cautele made to crye a tourney and a Jouſtes by all the countres/⁊ that it pleaſed the

kynges and pynces and lordes and all other peo
ple wholde kynge adyes and damoyselles to se
the dysporte of the straunge knyghtes. The daye of
feest was come/and grete was the assemble what
of one syde/What of that other. And thyder came
grete foyson of ladyes and of maydens to beholde the playe. And amonge all others the kynge of
Sabyne had brought with hym a fayre mayden/
Whiche was his doughter with all the ladyes &
gentylwomen of that countre that followed her.
Thus were the Joustes ordeyned without the cyte
in a fayre playne beside an hylle. And the ladyes were al set by rowe on hye upon the hylle. There
the knyghtes enforced them one agayust another
to make dysporte. For the fayre ladyes that they
sawe encreased theyr hertes in strengthe and hardynesse to make knyghtes. And to make the game
shorte When they had ronne togyder ynoughe/ &
Romulus semed that it was tyme to do that they
had ordeyned. He toke a grete horne of an Holofaunt & began to blowe right hygh e. That blowynge and that token they entended well/ and anone lefte the playe/and all they ranne towarde the
ladyes and Romulus toke the kynges doughter
for he was gretely smyten with loue/ and all that
others in the same wyse toke eche of them one/ &
anone they set them on theyr horses and fledde towarde the cyte. And they shytte the gates right well
and surely. There was a grete cry e and grete sorowe of the faders & moders that theyr doughters
were so taken away w strengthe. But theyr weppynge auayled them not. Romulus made a grete
feest & wedded his lady/ & so dyde all the others. Of
this straunge grete warre. For as sone as the kynge
of Sabyne myght/he came w a grete hoost upo the
Romaynes/but it was no lyght thynge to ouercome them nor to dyscomfyte them/for they were right manly men. The warre endured bytwene the
v. yeres/ & on a day when bothe hostes sholde mete togyder & this thynge was gretely sorowed of
the ladyes of the cyte that there sholde be so grete manslaughter. And when this Romulus was yssued
out of the cyte with a grete hoost. The quene assembled to a parlyament al the ladyes of the cyte in to a
temple/ & then she whiche was right wyse/ good
& fayre/began thus to say / Worshypfull ladyes of
Sabyne/my right dere systers & felawes/ye know
e the raupsshynge that was done on vs by our housbades/for the whiche cause our faders & frendes hath moued warre to our husbandes & our husbandes ayenst the. So we may not in our parte in no
maner determyne this mortall warres / nor to be
mayntened Who euer wyn the victory/but it must
be grete pitye to vs/for yf our husbades be ouercome it ought to be to vs the loue them as reason is
& the we haue chyldren by them/right grete sorowe
& desolacyon/ & that our lytel chyldren sholde be orphelynes/that is to say without faders. And yf it
happen that our husbandes haue the victory and
the our faders and frendes be deed and destroyed/

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certes we ought to haue grete ypte ỹ for vs there shulde suche myschyefe happen/and that ỹ is done maye be none other wyse. And therfore me semeth it shulde be grete welthe if ỹ ony counsayle myght be founde by vs that peas were set in this warre. And yf it please you to folowe me / & do as I shall do I trowe we shal come wel to our entente. And all the ladyes answered to the wordes of the quene and sayd that she shulde commaunde and they wolde obey. And then the quene wente with her heere aboute her chekes/and bare foote / and all ỹ others dyde in the same wyse. And those that had chyldren bare them bytwene theyr armes & ledde them with them / and there was grete foyson of chyldren and of women with chylde. The quene put herselfe before in this pyteous processyon and so they came to the felde ryght there as the batayle shulde be the same houre ỹ they began to assemble. And she wente to put herselfe bytwene bothe hoostes with all the company of ladyes and gentylwomen so that they myght not assemble. For ỹ quene & al the other ladyes kneled bytwene them crienge with an hyghe voyce. Faders & frendes/ ryght dere lordes/entyerly byloued housbandes/ for goddes sake make peas/ or elles sle vs here / & let vs no longer lyue/ when the housbandes sawe theyr wyues and theyr chyldren bytwene theyr armes It is no doubte ỹ they were gretely abasshed and dysmayde/and the same wyse to the faders to se theyr doughters it fylled theyr hertes ful of pyte by whiche they loked one vpon another & beheelde the ypte of the ladyes whiche prayed them so mekely/ ỹ whiche caused bothe partyes to tourne all theyr wrathe and malyce in to amourous ypte as of the sones to the fader / so moche that they were constrayned to cast of theyr harneys on bothe partyes/and to embrace eche other/and to make a fynall peas. Romulus ledde the kynge of Sabyne his fader in to the cyte & gretely worshypped hym and all the company. And thus by the wysdome & vertue of this quene and of the other ladyes were the Romaynes and Sabynes saued that they be not destroyed.

Of Uetury the noble lady of Rome. Ca. xxxiij.

Uetury was a noble lady of Rome/ moder of the ryght worshypful Romayne named Martyan a man of vertue and counsayle, subtyll and redy/wyse & hardy. This worshypful knyght sone of Uetury was sente by the Romaynes with a grete hoost ayenst the Coryens, of whome he had the victory / and toke the fortresse of Volques, for the whiche victory ỹ he had vpon the Coryens/he was named Coriolus. Of this thynge this mã was so gretely worshypped that he had all the gouernaunce of Rome But as that was a thynge ryght daungerous to gouerne the people euery man after his entente

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At the last ꝑ Romaynes were wrothe ayenst hym and condempned hym to be eryed / and was banysshed out of Rome. But of that he coude ryght well reuenge hym. For he wente towarde the Cotyens that he had dyscomfyted before / and made them to rebelle ayenst the Romaynes / & they made hym theyr capytayne / & with a grete puyssaūce came vpon the cyte of Rome / & dyde them moche harme where so euer they wente. The Romayns doubted this matter gretely / and for ꝑ peryll whiche they sawe themselfe in / they sente messages to them to treate for the peas. But Marcyen dyd deyned not to here them / and as often as they sente it auayled them not but euermore dyde them moche harme. So they sente to hym ꝑ byssh hoppes / & the preestes all reuested in vestymentes praynge hym ryght humbly for ꝑ peas / but it auayled not. And then the Romayns wyst not what to do / but they sente ladyes of the cyte to the noble lady Veturye moder of Marcyen to praye her that she wolde take the payne to treate for the peas vnto her sone. Then this good lady Veturye departed out of the cyte & with her the noblest ladyes of the towne / & in this processyon she wente to her sone / the whiche sone as a good knyght as soone as he knewe ꝑ compynge of his moder descended from his hors & wente on fote to mete her / & receyued her ryght humbly as a sone ought to do his moder. And the as she began to praye hym for the peas he answered that it perteyned to the moder to commaunde the sone and not to praye. And thus this noble lady ledde hym agayne to Rome. And by her were ꝑ Romaynes as that tyme kepte from dystruccyon and thus she dyde alone / that all ꝑ hyghe legates of Rome myght not do.

¶ Of the quene of Fraunce Crotylde. Ca. xxxv.

Of grete welthes that be come by women to beholde the spyrytualte as I haue sayd to ꝑ before. Crotylde doughter of the kynge of Burgoyne wyfe of the stronge Clodonne kynge of Fraunce / was it not she by whom ꝑ faythe of Jhesu cryst was fyrst brought and spredde to the kynges and prynces of Fraunce / where myght there be a better thynge done than that was ꝑ she dyde For as she was made lyght with the fayth of our lorde. And she was a good lady and an holy. She neuer ceased to comune with her husbande & praye hym that he wolde receyue the faythe and be baptysed but he wolde not accorde to her alway this lady ceased not to pray vnto god in weepynge and fastynge that he wolde enlumyne the herte of the kynge / in so moche ꝑ at the last our lorde had pyte of her affliccyon / & enspyred ꝑ kynge in suche maner ꝑ as he was ones gone to do a batayl ayenst ꝑ kynge of Almaunce & the dyscomfyture of ꝑ batayle came vpon hym. And then ꝑ kynge Clodon soo as god wolde enspyre hym lyfted vp his eyen

towarde heuen and by grete affeccyon sayd these wordes. Almyghty god whiche that ỳ quene myrke byleueth and worshyppeth let thyne infynyte grace shyne on me this daye to helpe me in this batayle. And I promyse the ỳ I shall receyue thyne holy fayth, he had no soner sayd these wordes but that the dede of the batayle tourned to hym & had the playne victory. Then he yelded thankynges to our lorde and retourned home with grete comforte and Joye / and receyued baptyme with the quene and all his barons / and after al the people. And from that houre vnto this day our lorde hathe stretched his grace soo plenteously on vs ỳ the fayth fayled neuer syth in Fraunce / and all by the prayers of this good lady and holy quene / ne there was neuer kynge heretyke worshypped by god as there hathe ben of dyuers other kynges & Emperoures / the whiche thynge is gretely to be prayse in them. And therfore they be called very cristen people. If I wolde tell the all ỳ grete Welthes that cometh by women the wrytynge sholde be to grete. But yet vpon the acte that toucheth ỳ spyrytualte / howe many holy martyrs haue there ben comforted / harboured / and refresshed by women / wyues / and wydowes. If thou wylte rede thou shalte fynde that it pleased god that all for ỳ mooste parte in theyr aduersytees & martyrdomes were comforted by women / not onely the martyres but also the appostles saynt Poule and other / and in the same wyse Jhesu cryst was refresshed and comforted by women. ¶ And ỳ frensshe men that haue in soo grete deuocyon the body of saynt Denys a good cause why / for he brought fyrst the fayth in to Fraunce / haue not they that blessyd body / and ỳ bodyes also of his blessyd felawes saynt Ruskyke and saynt Elenthere thrughe the helpe of a woman. For the tyraunt that made them to be heeded ordeyned that the bodyes sholde be cast in to the ryuer of Sayne / and they that sholde haue done it put the bodyes in a sacke to bere it thyder. and they were harboured with a good woman a wedowe whiche was named Catule, the whiche opened the sacke and toke out ỳ holy bodyes & put in to the sacke deed hogges. And buryed these holy martyres as worshypfully as she coude in her owne house. And set wrytynge ouer them to ỳ entente that in tyme to come they sholde be knowne And longe tyme after also by a womā there was made fyrst a chapell in the honoure of them. That was by my lady saynt Geuenyene tyll vnto that tyme that the good kynge of Fraunce Dangobert founded the chyrche that is nowe there.

¶ Here it speketh ayenst them ỳ say ỳ is not good that women sholde lerne letters. Ca. xxxvj.

After these thynges before sayd. I xpine sayd thus. Madame I se well that many grete welthes cometh by womē And yf ony cuyll haue folowed by ony

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euyll women/neuertheles it semeth me that there ben many mo welthes come by good women/& in the same wyse by wyse women / and by them that haue lerned sciences / of whom there is mencyon made before/by the whiche I meruayle gretely of the opynyon of some men that saye/that they wol de not in no wyse that theyr doughters or wyues or kynne women sholde lerne sciences and that it sholde apayre theyr cõdycyõs. ¶ Answere. Thou mayst se well by that that al the opynyons of men be not founded vpon reason / & ỹ they haue wrõge. For it ought not to be presumed that of know-yn ge the science moral and they that lerne vertue the condycyons of them ought not to be enpayred by that/but it is no doubte ỹ they nobled therby & amended/howe is it thought that he that lerneth a good lesson of doctryne sholde enpayre. ¶ This thynge is not to say ne to sustcyne / I say not that it is good that a man or a woman sho'de study in sciences of sorcery/or of suche as ben forbydden. For it is not for nought that the chyrche hathe put them out of the comune vsage/but that ỹ women apayreth with connynge it is not well to byleue. ¶ Quintus Oztencyus was not of the same opy nyon ỹ was a grete rethoryeyen in Rome and a so uerayne endytoure. The same man had a dough-ter named Hortence whome he loued moche for ỹ subtylnesse of her wytte/and made her to lerne let tres/and to study in the forsayd science of retho-ryke / wherof she lerned soo moche that not onely as Bocace sayth she resembled her fader by wytte and good remembraunce and in all faculties / but also of well pronounchynge/and of all ordre of spe-kynge so well that he passed her in nothynge. And to the purpose of that ỹ is sayd aboue of welthe ỹ cometh by women. The welthe ỹ cometh by this woman and by her connynge was amonge other that in ỹ tyme that Rome was gouerned by thre men / this woman Hortence toke vpon her to sus-teyne the causes of women and to demeane that that a man durste not take on hande/ that was of certayne charges that one wolde put vpon them and on theyr arayments in ỹ tyme of necessytes of Rome. And the eloquence of this woman was so fayre that she was herde with no lesse wyll thã her fader was/and gate her cause. ¶ In the same wyse to speke of moze newe tyme without lokyn-ge after olde hystozyes. Johñ Andry a solempne le gyster of Bolayne la Grace / was not of the same opynyon that it was euyll that women were let-tered/as to this fayre doughter/and good/that he loued so moche whiche was named Nouuelle ma de her to lerne letters/& she had the lawes ỹ when he was occupyed in ony busynesse by ỹ whiche he myght not entende to rede ỹ lessons of his scolers he sent Nouuelle his doughter in his place to rede to ỹ scolers in ỹ chayre/& to ỹ entente ỹ her beaute sholde not hurte ỹ thought of them ỹ she taughte she had a lytell curtyne before her / & by suche ma-nere she fullylled ỹ occupacyons of her fader whõ

he loued so moche/ that for to put ỹ name of her in
remembraunce made a notable letter of a boke of
lawe that he called it after the name of his dough
ter Nouuelle. So there be not many men that be
wyse of the oppynyon aboue sayd. ¶ Thy fader ỹ
was a naturall philosophre had not that oppynyo
that women sholde not lerne letters/ but in so mo
che that he sawe she enclyned to lernynge as thou
knowest well he had grete pleasure of it. And by ỹ
blame of thy moder whiche by the comune oppyny
on of women thou were taryed in thy youthe to
entre more in the depnesse of sciences. But as the
prouerbe sayth/ that nature gyueth mayr not be
taken awaye. So it may not hurte the felynge of
connynge that thou hast gadred togyder the lytel
droppes of the whiche I trowe that thou wenest
be not of lytell valure/ but thou holdest theym in
grete treasoure and without fayle thou haste cau
se. And Ipine answered. Madame that you say
is as true as the Pater noster.

¶ Here Ipine to ryght wytnesse and she answere-
th agaynst them ỹ saye there be but fewe women
chaste/ and telleth of Susanne. Ca. xxxvij.

Madame to that ỹ I se that these grete
welthes & all vertues may be founde
in women. And whens cometh it ỹ
these men saye that there be but fewe
women chast. And yf it be so/ al other
vertues sholde be as nought in so moche ỹ chasty
te sholde be the moost soueraine vertue in a wo-
man. But by ỹ I haue herde you say it is all other
wyse. ¶ Answere. By that that I haue sayd to ỹ
truely and that thou knowest is open ynoughe ỹ
contrary. And yet I thynke to saye & alwaye shall
¶ O of howe many worthyful ladyes chaste spe
keth holy scrypture/ whiche rather chase the dethe
than to breke theyr chastyte/ and clennesse of body
and of thought/ so as the fayre and goo Susanne
the wyfe of Ioachym that was a man of ỹ lygna
ge of Iewes ryche and of grete auctoryte. And as
vpon a tyme this good lady spoyled her alone in a
gardyne/ there entred to her two false olde prestes
and requyred her to synne with them and she al-
waye denyed them. By whiche when they sawe ỹ
theyr prayer auayled not they manased her to ac-
cuse her to the Iustyce/ and to put on her that she
was founde w a ponge man. And when she her de
theyr manaces for ỹ custome was there that wo-
men founde in suche case were stoned to the dethe
she sayd than enuyronned with angwyssh she in eue-
ry parte. If I do not that these men requyre me I
shall haue corporall dethe. And yf I do it I offende
before the face of my creatoure. But not for that it
is better to be innocent and suffre corporall de-
the then fall by synne in to the wrathe of my lorde god
And then cryed Susanne and the people that we-
re within came anone/ and to say shortly so moche
wytnesse these false preestes made that Susanne

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was condempned to the dethe. But god whiche prouyded alwaye for his frendes opened the mouthe of ỹ profyte Danyel whiche was a ponge chylde bytwene the armes of his moder ỹ whiche whē they ledde Sulanne to the Jugement with grete multytude of people ỹ wente weppnge after her/ cryed & sayd ỹ the innocent Sulanne was Juged by grete wronge. So she was ledde home agayne & the falle preestes better examyned were founde by theyr confessyon culpable. And the innocent Sulanne was delyuered and they were Juged to the dethe.

¶ Of Sarra the wyfe of Abraham. Ca. xxxbiij.

IF the chastyte & goodnesse of Sarra speketh the byble aboute the. xx. chapytre of Genesis. This womā was wyfe of Abraham ỹ grete Patryarke Moche good thynge is there sayd of her in holy scrypture whiche that I leue to tell the for shortnesse. But of her chastyte may one saye to the purpose that we spake of before that there ben fayre women ynowe that be chaste. For she was of so souerayne beaute that in her tyme she passed all other women/so moche that many prynces coueted her/but she was so true that she dysdeyned not to here theym. Wherof amonge all the others that couepted her was the kynge Pharao/in soo moche that he toke her awaye by strengthe from her husbande. But the grete goodnesse of her whiche yet passed her beaute desyred of god that she loued soo tenderly that he wolde kepe her frome all maner of vylanyes. And almyghty god herynge her petycyon tourmented so moche Pharao and his people bothe of body and of herte by greuous sykenesses and dyuers vyytacyons/that he touched her nener/and so was he constrayned to yelde her agayne.

¶ Of Rebecca. Capitulo. xxxix.

REbecca the wyfe of Isaac the Patryarke fader of Jacob/was not moche lesse to prayse than the fayre & good Sarra. This Rebecca is meruaylously prayled in holy scripture of dyuers thynges. And it is wryten of her in the. xxiiij. chappytre of the fyrste boke of ỹ byble/that she was so good/wyse/and honest/that she was ensample of chastyte vnto all women that knewe her. And with that she bare her meruayllously mekely towarde her housbande/and soo symply that she semed not that she was a lady/and therfore ỹ good man Isaac worshypped her/and loued her meruayllously well. ¶ But this good woman Rebecca hadde of almyghty god a better gyfte than the loue of her housbande for her grete chastyte and goodnesse. ¶ For this noble lady that was so moche in the loue and in the grace of our lorde Jhesu

she had it so gretely ꝑ notwithstandynge she was olde & barayne god gaue her two chyldren in one wombe whiche was Jacob and Esau/of whome came the lygnages of Israell.

¶ Of the noble woman Ruth. Ca. xl.

I good ladyes and chaste I myght tel the/of whiche holy scrypture maketh mencyon whiche I leue for shorten̄ s Ruth was a noble lady & a good whi- che descended of ꝑ lygnage of Dauid the prophete. She was ryght chaste/and in lyke- wyse in her wydowhode of ryght grete loue to her husbande as it appered. For the grete loue that she had to hym when he was deed she forsoke her ow ne countre/and nacyon/and wente to dwelle and vse her lyfe with the Jewes of the whiche lygna- ge her husbande came/and dwelled with his ow- ne moder. And to say shortly this noble lady was so good and chaste that there was a boke made of her/and of her lyfe/in the whiche these thynges be fore sayd be wryten.

¶ Of Penolope wyfe of Ulyres. Ca. xlj.

I chaste ladyes paynymes there be founde ynowe ryght good and wor- shypfull in dyuers cronycles Peno- lope the wyfe of pryncе Ulyres was

ryght a vertuous lady/& amonge other vertues ꝑ she had she was gretely prayled for her chastyte/& many dyuers hystoryes maketh mencyon of her. For this lady al the whyle ꝑ her husbande was at the syege before Troye ꝑ endured.x.yeres/she go- uerned her ryght wysely. And notwithstandynge ꝑ she was requyred of many kynges and prynces for bycause ꝑ she was so fayre/she wolde not her- ken to them nor here them speke. And she was wy se & prudent/& deuoute to her goddes/& of fayre & good behaupnge. And also after ꝑ dystruccyon of Troye she abode her sayd husbande other.x.yeres & men supposed that he was perysshed in the see. where there were many pestylences. And when he was come home he founde her besyeged with a kynge ꝑ wolde haue had her by strengthe in ma ryage. For her grete beaute and chastyte/her hus bande came in the gyyse of a Pylgryme & enquy- red of her/& when he herde good tydynges of her he was ryght Joyous. And he had grete Joye of his yonge sone Thelomachus whiche he lefte w her ryght lytell and he founde hym then parfytely growne. And Xpine sayd thus. Madame by ꝑ that I haue herde you saye/these forsayd ladyes lefte not to be chaste thoughe they were fayre. For many men say that of grete payne there be founde ony fayre women chaste. ¶ And were. Those ꝑ so saye fayleth. For there be/hathe ben/and shall be fayre women chaste.

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Here it speketh ayenst them that saye that it is a payne for to fynde ony fayre woman chaste. Capitulo. xliij.

Iryamyre was a woman of Ebrue doughter of kynge Krystobolus/ she was of so grete beaute that not onely in that tyme men wende that she had passed and exceded all other wo-men in beaute/ but they Juged her that she was rather a celestyall ymage & godly/ than a mortall woman/and ỹ fygure of her was paynted in a table and sente to kynge Anthony of Egypte/ ỹ whiche for the grete meruayle of suche beaute sayd/ & Juged that she was doughter of Jupyter the god For he wolde not byleue that she myght be engendred by a mortall man. This lady notwithstandynge her excellent beaute and ỹ she wastempted and assayed to be had of dyuers grete prynces/ & kynges. Neuertheselse by grete vertue & strengthy of courage she resysted all/ & for ỹ she was the more praysed & more shynynge in renowne. And yet she was more to prayse/in so moche that she was wedded ryght eupll/that is to knowe/ to Herode Anthypater kynge of Jewes whiche was a man of grete cruelte/and also he had made to be slayne the broder of this good lady/ for the whiche cause and many others that he dyde to her she had hym in hate. But for al that she lefte neuer to be a good woman and chaste. And yet with this it came to the knowledge of this lady that he had ordeyned that yf he dyed before her/that she sholde be slayne anone after to the entente that none other sholde haue the possellyon of so grete beaute after hym.

Also the same purpose of Anthony wyfe of Duke Tybere broder of the noble Emperoure Nero. Capitulo. .xliij.

Or that that one sayth comunely ỹ it is as stronge a thynge ỹ a fayre woman maye kepe her amonge yonge men & courtyours desyrous of loue without takynge/as it is to be amonge the flambes of fyre without brennynge/ Well she coude defende her the fayre & good Anthonye wyfe of Duke Thybere broder of Nero the Emperoure. This lady dwelled in the floure of her soueraygne beaute & grene youthe wedowe of Duke Thybere her husbande Whiche his broder Nero had slayne with poyson/ wherof this noble lady had so grete sorowe that she purposed neuer after to be maryed/ but to lyue in chastyte ỹ whiche purpose she helde as longe as she lyued so holy ỹ there was neuer paynyme lady that had gretter prayse ynge of chastyte. So she dyde of this thynge soo moche more to be praysed as Bocace sayethe that in this chastyte & contynuence she was abydynge amonge in the courte amonge ỹ yonge lusty people/ freshe & Jolyf louers lyuynge courtely. There

she vsed her lyfe without spotte of ony blame / or of ony maner of lyghtnesse / the whiche thynge as the auctoure sayethe is worthy too be lyfted vp in prayslynge / soo as of a yonge woman ryght excellent in beaute whiche was the doughter of Marke Anthonye that ledde his lyfe full synfully. But not for that the lewde ensamples that she sawe / made her neuer to falle / but that she abode alway in chastyte amonge the brennynge fyres / and it was noo lytell whyle / but that she was perseueraunt tyll that she dyed for age. Of suche that were fayre and chaste lyuynge amonge the worldely people / and also in courte amonge the yonge lusty folkes / of ensamples I myght fynde the ynowe and at this daye also / nor doubte the not but there ben many thoughe that the euyll tongues lysteth for too saye shrewdely. ¶ And of suche good and chaste ladyes ledynge theyr lyues amonge these worldely people speketh Valery of this noble and worthy lady Sulpyce / the whiche was of greate beaute / and yet she was named the mooste chaste amonge all the ladyes of Rome.

¶ Here it speketh agaynst them that sayethe that women wolde be rauysshed / and gyueth ensamples of dyuers / and fyrste it speketh of the noble and worthy lady Lucresse. wyfe of Tarquyne Collatyn. Capitulo. xliij.

When Ipine sayd thus. Madame I byleue it well that ye saye / and I am sure that there ben ynowe fayre women chaste / and that can kepe them from the awayte of the decepuours / yet it greueth me of that that many men say that women wolde be rauysshed / and that it dysplease th them not thoughe they saye the contrary with theyr mouthe. But it were a grete thynge to make me to byleue it that it were agreable to theym. ¶ Answere. Doubte it not fayre frende / that it is noo pleasaunce to these chaste ladyes of herte and thought to be rauysshed / but it is to theym ryght grete sorowe aboue all other / and that it be true there be many of them that haue shewed it by fayre ensamples. As of Lucres the ryght noble woman of Rome / soucrayne in chastyte amonge all ꝑ ladyes of Rome wyfe of the noble Tarquyne Collatyn / as Tarquyne the prowde sone of the kynge was taken with the loue of this lady Lucres / and durst not tell it her / for the grete chastyte that she was of / but dyspayred to come therto by gyftes or prayer. So he thought to come to it by cautele / he sayd ꝑ he was well byloued with her husbande by ꝑ whiche he entred in to her house when it pleased hym / by the whiche as in a tyme he wolde go thyder when he knewe verely that her husbande was not at home / and she receyued hym ryght worshypfully as hȳ whiche she thought was a ryght good frende to her husbande. But Tar-

qupne Whiche thought all other Wyfe dyde fo moche that he entred at nyght in to her chambre/of ꝑ Whiche ſhe Was gretely aferde. And to ſay ſhortely When he had ſpoken ynoughe by grete ꝓmyſes/gyftes/and offres that he myght do his Wyll With her/& ſawe that all auayled not/ he toke his ſwerde & manaced her to ſlee her yf ſhe ſpake one Worde/but that ſhe ſholde conſente to his Wyll/& ſhe anſwered that he ſholde ſle her hardely for ſhe loued more to dye than to conſente. Tarquyne ꝑ ſawe that nothynge auayled hym/ aduyſed hym of another grete malyce/ and ſayd that he Wolde tell it openly ꝑ he had founde her With one of her ſeruauntes/and to ſay ſhortely he Was ſo gretely aferde of this thynge thynkynge ꝑ folkes Wolde ſoone byleue ſuche a thynge by the Wordes of hym ſhe ſuffred his ſtrengthe. But yet myght not Lucreſſe bere pacyentely this grete dyſpleaſure/ Wherfore When it Was daye ſhe ſente to ſeke her huſbande, and her fader and kynnefolke Whiche Were ꝑ greteſt of Rome/ & When they Were come to her ſhe tolde them With grete Weppynges and Waylynges that Whiche Was done to her. And as her huſbande and kynnefolkes ſawe her in ſoo grete ſorowe recomforted her/ ſhe dreWe a knyfe that ſhe had vnder her gowne ſayenge/ thoughe it be ſo that I clere me of this ſynne/ and ſhewe myne Innocence/neuertheleſſe I delyuer me not from tourment/nor I put me out of payne/ ne frohens forthe there ſhal neuer Woman lyue ſhamed by the enſample of Lucreſſe. And theſe thynges ſayd/by grete ſtrengthe ſhe fyred ꝑ knyfe in to her breſt/and fell downe dyenge in ꝑ ſyght of her huſbande and frendes. So they ranne al as they had ben out of themſelfe vpon this Tarquyne and for this cauſe all Rome Was moued/ and chaſed the kynge out of the towne & they Wolde haue ſlayne his ſone yf they myght haue founde hym. And neuer ſyth there Was no kynge in Rome byeauſe of this grete outrage done to Lucres/ & as ſome ſay for byeauſe of her there Was a lawe made that yf ony man that raupſſhed a Woman ſholde dye the Whiche lawe is conuenable and Juſte.

Of the ſame purpoſe of ꝑ quene of Gauſegres. Capitulo. xlv.

Well to the purpoſe aboue ſayd the hyſtory maketh mencyon of ꝑ noble quene & Wyfe of Orgpagontes kynge of Gauſegres. It happened in the tyme When the Romayns made theyr grete conqueſtes vpon ſtraungers ꝑ this ſayd kynge Was taken by the ſayd Romaynes in a batayle & his Wyfe wt hym/ & whē they Were at theyr lodgynge ꝑ noble quene Whiche Was ryght fayre/ſymple & chaſte pleaſed gretely one of ꝑ conſtables of the ſayd hooſt of Rome Whiche had taken the kynge & her. So he prayed & requyred her by grete offres/ but When he ſawe that prayers auayled hym not/ he lefte of and ſpake no more. Then this noble la-

dy had grete sozowe foz the wzonge that this constable dyde to her / and she lefte not to thynke howe she myght be reuenged. So she taryed & dyssymyled tyll she sawe her tyme / and when she sawe that the raunsome was bzought foz to delyuer her husbande and her / the lady wolde ỳ this money sholde be payde to ỳ sayd constable the beynge present To whom she sayd that she wolde that he sholde waye the golde to the entente that he sholde haue noo wzonge / and that he were not deceyued. And when she sawe that he entended to way the golde & that there was noae of his people aboute hym. The lady toke a knyfe and smote hym in the thzote and sle we hym / and smote of his hede & without ony trouble bzought it to her husbande & tolde hym howe she had done / and howe she had reuenged her wzonge.

¶ Cyet of the same / and of ỳ ladyes of Sycambzes and other maydens. Ca. xlvj.

ALso thoughe I maye gyue the ensamples of maryed women of whome I myght tell the ynoughe of whom the sozowe to be raupssshed was impozta ble / I shall tell the of wydowes and maydens. ¶ Sysponne was a woman of Gzece / and she was taken & raupssshed with maryners & scommers of ỳ see / whiche were enemyes to that countre / the whiche lady as she that was of grete beaute was requyzed by them ryght gretely. And when she sawe that she myght not escape / but to be raupssshed she had this thynge in so grete abhomynacyon and dysplealaunce that she had leuer to dye. And thertoze she lepte in to ỳ see / and was dzowned. ¶ Also the Sycambzes whiche nowe ben called Frenssh hymē assayled on a tyme amonge other the cyte of Rome with a grete hoost & a multytude of people. And in hope that they sholde haue destroyed the cyte they bzought theyz wyues w̄ them and theyz chyldzen. And it happened that ỳ dyscomfyture tourned vpon ỳ Sycambzes / whē theyz wyues sawe that / they counsayled amonge them ỳ it was better to dye in defendynge theyz chastyte. Foz they knewe ỳ after ỳ vsage of warre they sholde be raupssshed than to be deedly dyshonoured. So they made foztresses aboute them w̄ theyz chayottes and cartes & armed them ayenst ỳ Romaynes / and they defended them as moche as they myght and sle we many of them / but at ỳ last they were slayne ỳ mooste parte of theym. And those that were lefte on lyue prayed with Joyned handes that they wolde not touche them in no dylany and that they myght vse the ende of theyz lyues in seruynge in the temple of maydens of the goddesse Uesta. But foz that that it was not graūted to them they wolde sle them rather than to be raupssshed. ¶ Also of maydens in lyke wyse so as of Uyrgyne the noble mayde of Rome whiche the falle Juge Claudyen trowed to haue by cautele &

by force/and when he sawe ꝑ prayer auayled hym not / but she notwithstandynge her grene youthe had leuer to dye than to be raupssshed . ¶Also there was a cyte taken in Lombardy by the enemyes whiche that slewe the lorde . The doughters of ꝑ sayd lorde whiche were ryght fayre in so moche ꝑ they thought they sholde be solde to be raupssshed/ they pourneyed them of a straunge remedy / for ꝑ whiche they were gretely to prayse. For they toke the flessshe of chekyns rawe and put it in theyr bosomes/so it was anone corrupte by hete/wherof it happened that when they ꝑ wolde raupssshe them came nyghe to them and they felte ꝑ stynke anone they lefte them saynge. O goddes how we these lombardes stynke. But that stynkynge made them to smell ryght swete.

¶Proues agaynst that ꝑ one speketh of ꝑ inconstaunce of women. Xpine speketh ⁊ ryght wysnes answereth of ꝑ inconstaunce and fragylyte of dyuers Emperoures. Ca. xlvij.

WIdame ye tell me meruayllous constaunce/ stablenesse and vertue of ꝑ grete courage of women/ what myght one saye more of the mooste stronge ste men that euer were / yet aboue all types that men and also the bokes say to be of women cryeth all of one voyce vpon them/ ꝑ they be varyable/ Inconstaunte/chaungeable/lyght/⁊ of fraple courage/ bowynge as chyldren. Are these men then so constauunte that they may not vary and it is a grete thynge to do that so moche accuseth women of inconstaunce. Certes yf they do to moche it is ryght lewde and eupl semynge to aske of another a vertue that they can not haue themselfe. ¶Inf were. Fayre swete loue haste not thou alwaye herde say that a fole perceyueth better the lytell mote in ꝑ face of his neyghboure then he beholdeth the grete beme ꝑ hangeth ouer his owne eye. So I shall shewe the grete contradyccyon in that that these men saye so moche of the varyaunce of women. They accorde all generally that women by nature be ryght fraple / and yet these men desyre that women sholde be of grtter constaunce then they can be themselfe. For those that so calleth themselfe to be so stronge and of so noble condycyon/yet they maye not holde them from fallynge in to many ryght grete defautes and synnes/ and knowe well that they mysse take/ and they labourre so moche to the women that yf ony of them fall in ony defaute of whiche they are the cause/ and by theyr cautayles they haue drawne them thert to by grete payne and labour/yet lyth they name them soo fraple they ought in some wyse for to supporte theyr fragylyte/ and not to calle a lytell faute a grete crynne/ yet they lyst not to supporte them but maketh and saythe many greate gryefes of theym/ And they denaye not to calle theym stronge and

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constaunte When they endure theyr grete outrages. And thus at all purposes these men wolde haue the tyght from them. And of ỳ thou hast spokē ynoughe in thy pystle of the god of loue. But to ỳ thou demaundest me yf these men be so stronge & so constaunte that they haue cause to blame other of theyr constaunce. Yf thou beholde syth ỳ ages and auncyent tyme vnto this daye by the bokes & by that thou haste sene in thyne age / and at all tymes thou mayst se it before thyne eyes / not onely in symple men / nor of lowe estate / but of ỳ grettest thou mayst knowe ỳ perfeccyon of theyr constaunce / I wyll not saye absolutely that it is with them so generally as they say of women / but as it hathe ben / and is in some of theym. ¶ And for that that yf there be in the courage of men no inconstaunce but accuse the women of ỳ vyce. Take hede nowe here / and I shall gyue the ensamples of ỳ grettest prynces and moost lyfted vp in estate / whiche is a thynge not pertaynynge to ỳ same vyce more thā in others without sekynge in more auncyent ages ¶ Where was there euer courage of women soo fraple nor so cuyll accustomed and lesse constaunt then was the Emperour Claudyen. He was soo varyable ỳ what so euer he ordeyned in one houre he dysppysed it in another / and there was neuer stablenes founde in his worde / he accorded to all coū saple. He caused his wyfe to be slayne by his cruelte / and after at nyght he asked wherfore she came not to bedde / and commaunded his seruauntes ỳ he had made smyte of theyr heedes to come & play with hym. This Emperoure was of so captyfe a courage that he trembled alwaye / nor he trusted no body / I can not tell the all the shrewdenesse of the condycyons of this lewde Emperoure / but ỳ he was full of fragylyte. ¶ Tybere ỳ Emperoure What was he more wrothe / all in constaunce / all varyaunce / all slyppernesse was nor en hym thā euer was founde in woman.

¶ Of Nero the cruell Emperoure. Ca. xlviij.

And Nero that was he / syth we be entred in the dedes of Emperoures. Of this Nero the grete varyablenesse apered. For at ỳ begynnynge he was good ynoughe and dyde his payne to please all people. But after he had no refrayne of his lechery / of his rayne / nor of his cruelte / and to exercyse it the more / often tymes he armed hym by nyght and wente with his glotons and his felawes to vnthryfty places playenge and Iappynge by the stretes / doynge all shrewdenes & to fynde occasyon to do shrewdely / he shouldred them ỳ he mette / & yf they spake ony worde other he wolde wounde them or sle them. He brake tauernes & dores of lewde houses / he toke women by strengthe / wherby he was almoost slayne ones of ỳ husbande of a woman that he had rayssh̄ed. He lete make bathes for lewdenesse / and ete and drynke

all the nyght and slepte ỳ day. He ordeyned nowe one thynge nowe another/as his foly styred hym to do dyuers thynges. All lechery/al superfluytes all pryde/and al maner thoughtes of foly was in hym/he haunted al euyll/he loued noughty folkes and tourmented the good. He was consentynge to ỳ dethe of his fader & of his moder/ & When she was deed he made her to be opened to se the place where he was conceyued. And When he had sene it/he sayd that she was a fayre woman when she lyued. He slewe his wyfe Octouyene that was ryght a good woman/ and toke another ỳ he loued moche at ỳ begynnynge/ & after slewe her/ he lete sle a kynnes woman of his owne bycause she wolde not be maryed to hym/he made to sle his lytell doughter within the age of. vij. yeres bycause one bare her to playe with a dukes sones. He lete sle ỳ noble philosophre Seneke Whiche was his mayster. For that that he was alwaye ashamed When he sawe hym/he enpoysoned his prouost sayinge ỳ he wolde helpe hym agayne/ he enpoysoned with metes and drynkes all ỳ noble auncyent princes and barons of grete auctoryte that had grete gouernaunce he made to sle his aunte/ and toke her goodes/ he made to destroye all the nobles of Rome and put them in exyle/and destroyed theyr chyldren/ he made a cruell man of Egypte to be accustomed to ete mannes flesh he rawe to the entente that by hym he wolde make men to be eten quicke What shall I say one may not tell the horryble dedes that he dyde ne gathered togyder ỳ crueltees of hym. He made fyre to be caste all aboute Rome vj. dayes and. vij. nyghtes/and by that pestylence dyed moche of the people/ he beheelde the fallynge of his toure/and made grete Ioye/and songe/ He made to sle saynt Peter and saynt Poule/ and many other martyres. And in doynge these thynges When he had regned the space of. xiiij. yeres the Romaynes ỳ had suffred to moche rebelled ayenst hym/& he fell in dyspayre and slewe hymselfe.

¶ Of the Emperoure and of others. Ca. xlix.

I grete meruayle I haue tolde ỳ as ỳ it semeth by aduenture of the cursednesse of Nero and of his fragylytes. But I promyse the ỳ the Emperoure that succeded hym Whiche was named Galba was but lytell better yf he had lyued longe/for his cruelte was out of measure. And w̄ his other vyces he was so varyable ỳ there was no maner of restraynynge ne he was neuer in one estate/ nowe cruel & without measure/ nowe to softe and without Justyce/ negligent/ enuyous/ and full of suspeccyon/lytell louynge his prynces and his knyghtes/ captyfe/ and fercful of courage coueytous aboue all thynge/ he regned but. vj. monethes for he was slayne to shortē his cruelteȝ

¶But Othomy whiche that succeded hym was no better/for that some saye that women ben curyous. The Emperoure was curyous and delycate of his body/ captyfe of courage/ sekynge after nothynge but his ease folyly large/ a grete glotton fayntе/ lecherous/ a false traytoure/ and full of all shrewdnesse/ full of dysdayne. And ỳ ende of hym was that he slewe hymselfe after ỳ he had regned thre monethes/ for because that his enemyes had the victory of hym in bataple. ¶Upnepyen that succeded this Othomy was noo better but full of cursednesse/ I wote not what I shal tell the more and thou trowe that I lye/ rede ỳ hystoryes of Emperours/ and the processe of theyr lyues/ and thou shalte fynde that there were but fewe in nombre ỳ were of good condycyons/ ryghtfull & constaunt/ of the whiche good was the Emperour Trayane and Tytus. But I promyse the that ayenst these two good thou shalte fynde .x. eupll. ¶And in the same wyse of ỳ Popes & of people of holy chyrche/ whiche ought to be more chosen/ but thoughe ỳ at the begynnynge of cryften fayth there were sayntes. Syth the Emperour Constantyne gaue to ỳ chyrche grete reuenues and rychesses/ ỳ holynesse that hath ben/ rede theyr gestes and crownacles & tell me yf they be of ỳ same perfeccyon nowe/ and nowe thou mayst se at this daye yf the worlde be in amendynge. And yf grete stablenesse haue ben and grete constaunce in the dedes and counsayles as moche of temporall prynces/ as of spyrytuall/ it appereth ynoughe. I shall say to the more I wote not to whom men speke of inconstaunce/ nor of varaunce of women/ nor howe they haue no shame to open theyr mouthe when they beholde how in the grete dedes gouerned by them/ and not by ỳ women with so moche inconstaunce & varyaunce as it were ỳ dedes of chyldren/ & howe well theyr purpose and accorde abydeth ỳ they make in theyr grete counsayles. ¶And I shal tell the all at ones vpon these thynges/ there is none other inconstaunce nor varyaunce but to do agaynst that ỳ reason techeth. And a creature reasonable made after the ymage of god/ and that hathe knowlege of that ỳ enclyneth more to sensualyte than to reason that is fraple/ and the more ỳ the shrewdnesse is grete the ferder it is fro reason/ and ought to be called ỳ greter fragylyte. And I am certayne that rede al alonge the hystoryes of whom that euer they are wryten thoughe phylosophers & many auctours haue sayd and afferme that there is so grete fragylyte in women that thou shalte not fynde ony woman of so grete cursednesse as there hathe ben in grete quantyte of men. The worste women that thou shalte fynde in holy scrypture was Athalys & Jesabell her moder quenes of Jherusalem which pourfued the chyldren of Israell. Brunchent quene of fraunce/ and some other. But aduyse the of the cursednesse of Judas that so mychenously betrayed his good mayster Jhesus to who he was appostle ỳ had done hym so moche good

and take hede of Julyan the apostata. Dionys the tyraunt. So many of shrewde kynges in dyuers countrees/of false Emperoures and Popes/ and other prelates without faythe/full of couetyse/ yantecrystes also and thou shalte fynde also ỳ men haue cause to holde theyr peas/ and that women haue cause to thanke god/and prayse hym that hathe put the treasoure of so many good soules in ỳ bodyes of women. So I shall saye noo more as nowe agaynst them by ensamples of the dedes of them that call these women so frayle. And I shall tell the of dyuers women ryght stable & constaunt of whome the hystoryes ben ryght good to here of good ensamples.

¶ Of Gyrsylde Marquys of Saluce a woman of grete vertue/and specyally in pacyence. Ca. I.

WRyten it is ỳ there was a Marquys of Saluce named by name Gautyr sans pere. He was fayre of body and a worshypfull man/but ryght straunge of condycyons his lordes often tymes counsayled hym & prayed hym that he wolde mary/that he myght haue yssue. But it was longe tyme or he wolde accorde to them. At the last he sayd to them that he wolde with a good wyll. If it sholde be agreable to them/ that he myght take suche a woman as he wolde chose to be maryed vnto/to the whiche thynge they accorded and made theyr othe therto. This Marquys haunted often tymes the dysporte of huntynge and hawkynge in the feldes/ in the whiche amonge the poore men labourers of that towne there dwelled a ryght poore man impotent & olde ỳ was called Janycle/and was a good true man al his lyfe. This same good man had a doughter of the age of xviij yeres named Gyrsylde/whiche serued hym by grete dylygence and founde hym by ỳ labour of her spynnynge. The sayd Marquys whiche often tymes passed that waye had well aduysed the good condycyons and the honeste of this mayden whi was ryght fayre of body and of vysage/ whom he had ryght gretely in his grace. It happened that the Marquys ỳ was accorded with his barons ỳ he sholde take a wyfe/sayd to theym/ ỳ they sholde assemble at a certayne day for ỳ wedynges & he ordeyned that all the ladyes sholde be there/ so he lete make grete arape. And at ỳ daye as all men & women were assembled before hym he made al ỳ route to take theyr horses/ for to go with hym for to fetche home his spouse. Soo they wente ryght vnto the house of Janycle and there they mette wt Gyrsylde with a potte of water vpon her heed whan she came fro the welle. He demaunded of her where her fader was. And this Gyrsylde meekely kneled downe and sayd vnto hym that he was at home. Go seke hym sayd he vnto her. And when the good man was come/ ỳ Marquys sayd to hym ỳ

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he wolde take his doughter by maryage. And Ja
nycle answered hym that he sholde do his plea sure. So the ladyes entred in to the lytell house and clothed and arayed the spouse ryght nobly so as it pertayned to the estate of a Marquys/of Robes & of Jewelles that he had ordeyned for her. Soo he leode her home & wedded her in his palays. And to make the tale shorte. This lady bare her so well to every creature that ꝑ nobles grete and lytell/ & all the people loued her/ and so well she coude behaue her w̄ euery persone ꝑ euery man held them contente/and she serued and cherysshed her lorde so as she ought. This yere this lady had a doughter whiche was taken in grete Joye. But when she was in age that she was taken fro the pappes /The Marquys made the lady to byleue for to proue her constaunce/that she displeased the lordes ꝑ the lygnage of her sholde lordeshyp vpon them/ & and therfore he wolde that the chylde were slayne /To this thynge whiche ought to be ryght harde to every moder. Grysylde answered that the doughter was his owne & that he myght do his pleasure. So he made the chylde to be taken to a squyer of his ꝑ whiche in makynge semblaunt that he came thyder to sle the chylde/and he bare it secretly to Bologne la grace to the countesse of Payngo whiche was syster to the Marquys to kepe and to nourysshe it. But for al this Grysylde made neuer semblaunt of heuynesse that trowed her doughter to be slayne. Agayne in the yere after ꝑ lady was with chylde and was delyuered of a fayre sone the fade receyued it with grete Joye. And yet agayne the Marquys wolde assaye his wyfe as he oyde before/and sayd to her that the chylde must nedes be slayne to contente the lordes & his people. And Grysylde answered that yf it suffysed not that her chylde sholde dye/that she was redy to dye if it myght please hym. So he toke the chylde to ꝑ squyer in the same wyse as he dyde that other/and yet she made neuer semblaunt of sorowe/ ne sayd other worde/ but that she prayed the squyer that when he had slayne the chylde/that he wolde bury hym/ to the entente that the tender fleshe of the chylde were not eten with wylde beestes/ ne with byrdes Of this grete hardnesse there appered neuer chaū gynge chere in Grysylde. But yet it was not longe after that ꝑ Marquys wolde assay her agayne When they had ben togyder. vij. yeres/ in the whiche tyme the good lady had borne her so well that it ought to haue suffysed ꝑ prouynge of her vertue When the Marquys on a daye called her in to his chambre and sayd to her that he was in poynte to lose his lordshyp by his knyghtes and his squyers for her. For they had grete dysdayne to holde for theyr lady and maystres the doughter of Janycle So it is conuenyent yf he wolde appease them ꝑ she wente home agayne to her fader so as she came thens/and that he sholde wedde another more gentyll woman/& of more hyghe blode. To this thynge whiche ought to be ryght greuous & harde

to her/ãſwered gryſylde. My lorde I knewe well
alway & oftymesthought ỳ bytweue thy nobleſſe
& magnyfycẽce & my pouerte myght be no ꝓporcy
on nor I thought me not onely worthy to be your
ſpouſe/nor alſo to be ỳ pooreſt of your houſe. And
nowe I am redy to retourne in to the houſe of my
fader/in ỳ whiche I ſhall were myne age. And as
to my dowre that thou haſt ordeyned me to haue/
that I ought to haue I ſe it well. Thou knoweſt
well ỳ when thou tokeſt me out of my faders hou
ſe thou madeſt me to be diſpoyled all naked/& clo
thed me agayne in good robes with the whiche I
came with ỳ/ne neuer other thynge of myne owne
brought I with me/but fayth/maner/loue/reue
rence/and pouerte. So it is reaſon ỳ I yelde to the
agayne thy mouable goodes. And ſe here thy robe
of whiche I me deſpoyle/& ſo I yelde to ỳ ỳ rynge
with the whiche thou dydeſt wedde me/& I yelde
to the all other rynges/Jewelles/clothynge/and
araye/by ỳ whiche I was worſhypped & enryched
in thy chambre/all naked out of my fadershouſe I
came/& all naked I ſhall tourne agayne. Saue ỳ
it me ſemeth a thynge vnconuenable ỳ this wom
be in the whiche the chyldren were ỳ thou haddeſt
engendred ſholde appere all naked before ỳ people
For the whiche yf it pleas the & none other wyſe I
praye the ỳ for the recompenſacyon of my bygyny
te ỳ I brought in to thy palays the whiche I bere
not agayne that it maye pleaſe the that there my
ght be lefte vnto me a ſymple ſmocke wt the whiche
I ſhall couer the wombe of thy wyfe/ſometyme
Marquyſe. And then ỳ Marquys myght not hol
de hym no more from weppynge for compaſſyon/&
yet he ouercame his courage and ordeyned ỳ there
was brought to her a ſmocke. ¶ Then in the pre-
ſence of all ỳ knyghtes & ladyes Gyſylde dyſpoy-
led her/& dyde of her hoſen & ſhoes/& put of all her
ornamentes/and nothynge remayned but onely
the ſmocke. Then ſtretched the rumoure all abou
te that ỳ Marquys wolde departe from his wyfe
& all men and women were come to the palays ſo
rowynge gretely of this thynge. And Gyſylde all
naked ſaue her ſmocke/bare heeded/and bare fote
was ſet vpon an horſe/and with company of lor-
des/knyghtes/and ladyes/that all men & women
wepte curſynge the Marquys & ſorowed gretely
the goodneſſe of the lady/yet Gyſylde neuer caſte
teere out of her eyes & was conuayed vnto ỳ hou
ſe of her fader/the whiche good olde man had ben
alway in doubte thynkynge ỳ his lorde ſholde be
full euery daye of ſo poore a maryage. Then he he
rynge the noyſe wente to mete with his doughter
and brought to her her olde cote all to torne whi
che he had kepte/ſo ſhe clothed her agayne with
out ſhewynge ſemblaũt of ony ſorowe. And thus
dwelled Gyſylde with her fader a whyle in ſuche
humplyte & pouerte & in ſeruynge her fader as ſhe
was wonte/no ſorowe ſhewynge outwardes nor
no heuy countenaunce was ſene in her but recom
forted her fader of his heuyneſſe that he had for to

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se his doughter to fall frome so grete hyghnesse in
to so grete pouerte. ¶And when the Marquys se
med that he had proued his true spouse ynoughe/
he sente to his syster that she shoide come to hym
ryght nobly accompanyed with lordes & ladyes/
& sholde bryngе with her his two yonge chyldren
without makynge semblaunt that they were his
And he made his barons & sugectes to vnderstan
de that he wolde take a newe wyfe/ and wedde a
ryght notable lady whiche his syster had in kepyn
ge. So he made to assemble a ryght fayre compa-
ny of knyghtes and of ladyes in his palas that sa
me daye that his syster sholde aryue / And he lete
make ryght a fayre feest and a grete. So he sente
to Gyrsylde and sayd to her in this manere. Gyr
sylde the mayden that I shall wedde shall be here
to morowe. And for that I desyre that my syster &
her company sholde be ryght nobly receyued / for
that that thou knowest my condycyon/and howe
I ought to receyue lordes and ladyes / and thou
knowest the chambres and places / and to the en-
tente that euery persone be well lodged after his
estate / and in especyall my spouse that shall be.
For I wyll that thou haue all the charge / And all
offycers shall obaye vnto the. So thynke theron
and se that all be well ordeyned. Gyrsylde answe-
red and sayd she wolde doo it with ryght a good
wyl. And in the mornynge the company were ary-
ued/grete was there the feeste. And Gyrsylde lefte
not for her lowe coote / but that she wente with
a glad chere to mete the mayden and newe spouse
as she trowed/& makynge reuerence humbly kne-
led before her sayenge Welcome my lady and also
to the sone/and to all men and women of the com
pany/& thus receyued them eche after theyr estate
ryght Joyously. And thoughe so be that she was
in the habyte of a poore woman it semed by her be
hauoure þ she was a woman of ryght grete wor-
shyp/and of meruayllous prudence so moche that
the straungers meruaylled them howe suche fay-
re speche/and suche worshypfull myght be vnder
so poore an habyte. Gyrsylde had made so well to
be ordeyned al thynges that there was nothynge
amysse at the poynte. But with so good a wyll dre
we her nyghe this mayden and the sone that she
coude not departe from them. The Marquys had
made redy all thynges as for to wedde the yonge
mayden. And when it came to the houre to synge
the masse. Then came þ Marquys and before all
he called Gyrsylde and sayd to her howe semeth þ
Gyrsylde of my newe spouse / is she not fayre and
goodly. And she answered full goodly. Certaynly
my lorde there maye not be founde a goodlyer ne
a fayrer. But of one thynge I wyll praye þ in good
fayth and counsayle þ that is that thou make her
not sory/ne pryeke her not with the nedles of whi-
che thou hast proued that other. For this is more
yonge and more delycyously nourysshed so parad
uenture she shall not suffred as þ other hathe done
Then þ Marquys herynge þ wordes of Gyrsylde

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conſyderynge her grete ſtablenesſe ſtrengthe and conſtaunce had grete meruayle of her vertue/ and ppte toke hym that he had gyuē her to ſuffre with out ſayenge the contrary. Soo he began to ſaye thus in the preſence of all the people. ¶ Gyſylde it ought ynoughe to ſuffyce ỹ prouynge of thy conſtaunce/of thy veray fayethe/trouthe/and grete loue/hobeyſaunce/ & meknesſe/well proued to warde me. And byleue it that there is noo man vnder heuen that by ſo many proues hathe knowne the loue of maryage as I haue done in the. And then the Marquys wente nere her whiche held downe her heed for ſhame for the grete praiſynge that he layd to her. So he enbraced her vraytely in his armes and kyſſed her in ſayenge. ¶ thou arte myne onely ſpouſe/other weddynges ſhal I neuer haue. This mayde that thou thynkeſt that ſholde be my ſpouſe is thy doughter & myne/and that other is thy ſone and myne. So knowe they all that be here that that I haue done hathe ben to proue my true ſpouſe/and not to condempne her. And I haue made my chyldren to be nourylſhed at Boloyne la grace with my ſyſter & not ſayne them/nowe ſe them here. Then this lady herynge the wordes of her lorde ỹ Marquys fell downe flatte for Joy And when ſhe came to herſelfe ſhe toke ỹ chyldren in her armes/and it was no doubte but her herte had meruayllous' Joye. And all the people wepte for Joye & ppte. There was ſhe greued more than euer ſhe was before. So ſhe was clothed agayne and arayed ryght rychely. So the feeſt was grete & ryght Joyous where euery man had grete wordes of the prayſynge of this lady. And they lyued togyder. xx. yeres in grete Joye and peas. And the Marquys made Janycle her fader of whome he made no grete compte before to come to ỹ palays & there he helde hym in grete worſſhyp/ he maryed his chyldren hyghly & after hym his ſone ſucceeded by ỹ good wyll of the lordes/ & of ỹ comunes alſo.

¶ Of Flozence of Rome. Ca. lj.

Of Gyſylde Marquyſe of Saluce ỹ had ynoughe of vertuous ſtrengthe/ & conſtaunce I haue ſayd to ỹ. Nowe I ſhall telle the of the noble Florence Empreſſe of rome whiche by meruayllous pacyence ſuffred grete aduerſyte ſoo as it is wryten of her in the myracles of our lady. This lady was of ſouerayne beaute but ſhe was more chaſte/and vertuous. It happened ỹ the Emperoure her huſbande ought to go to a grete warre ryght a grete waye thens. So he lefte to kepe his countre/and his wyfe/a broder that he had the whiche tempted with the enemy after the departynge of ỹ Emperoure conceyued folyly his brothers wyfe & to ſpeke ſhortely he helde her ſo ſhorte that ſhe ſholde accorde to his wyl/ ỹ for drede ỹ after ỹ prayers he wolde vſe her by force/ he put her in pryſon in a ſtronge toure & there ſhe was tyll the comynge of

the Emperoure When it came that the tydyngꝛs were brought that ꝑ sayd Emperoure was come agayne/he made ꝑ lady to be taken out of pryson/ the not wenynge that he wolde complayne on her wrongfully & he dyde it to the entente ꝑ she sholde kepe ꝑ countre whyle he wolde go ayenst his broder/at the arrynge of whome he toke all the cuyll of this good lady/and the worste ꝑ myght be sayd by the whiche the Emperoure ꝑ byleued hym sent his people and ordeyned ꝑ or he sholde arrue with out makynge ony mencyon of it that she sholde be slayne. For he wolde not se her ne fynde her on lyue. But the meruaylynge moche of these tydynges prayed so moche to them that were commyt ted to do this thynge that they sholde let her go in an habyte vnknowne. So they graunted her her desyre. Then this noble lady wente & by a straunge aduenture that happened her/she was cõmyt ted to kepe a chylde of a grete prynce. So it fortu ned that ꝑ broder of that prynce was taken with the loue of her/in soo moche that after that he had requyred her ynoughe/for despyte that she wolde not accorde to hym/he slewe the yonge chylde by her as she slepte to ꝑ entente to make her to be de stroyed. All these aduersytees whiche were not ly tell suffred this noble lady the Empresse ryght pa cyently & by ryght stronge & constaunt courage. And when she sholde be ledde to the place where she sholde be put to ꝑ dethe as she ꝑ some supposed had slayne the chylde suche pyte came to the lorde and to the lady for the fayre lyfe and the grete ver tues ꝑ they had sene in her that they herte coude not suffre her to dye/but they put her in exyle. In the whiche place as she was in grete pouerte and was ryght pacyent & deuoute towarde god & his swete moder/she lepte on a tyme after her pray ers made to god in a fayre grene place/the she had a vyson of the bleſſyd vyrgyne Mary ꝑ she shol de gader a certayne herbe ꝑ was vnder her heed/ and with that herbe she sholde gete her lyuynge/ in helynge all maner of sykenesses. And on a tyme after by the sayd herbe the lady had heled so many syke folkes/of whom ꝑ renowne sprange all abou te it fortuned that the broder of ꝑ prynce that had slayne the chylde aboue sayd was syke of a grete sykenesse ryght horrybly/for whom men were sen te to fetche this womã to hele hym. And when she was come in to his presence she sayd to hym that he myght well se that god bete hym with his rod des/and that he sholde confesse his synne openly/ & he sholde be hole/for other wyse she myght not hele hym. And then he moued with grete contrycy on confessed his horryble wyckednesse/ & howe he hymselfe had slayne the chylde thrughe whiche ꝑ good lady was blamed ꝑ kepte hym. The prynce was passynge wrothe with this and wolde at all tymes do Justyce on his broder. But the noble la dy prayed hym so moche that she appeased hym to hym/and then she heled hym anone/and thus this good lady yelded good for cuyll after the cõmaun

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dement of god. ¶ It happened in the same wyse and it taryed not longe after / but that the broder of the Emperour / by ỹ whiche Florence was exyled felle in soo horryble sykenesse of the lyppre that he was all stynkynge. And as the voyce wente in all the worlde howe there was a woman ỹ wolde hele al maner of sykenesse. Anone men were sente out to seke her by the commaundement of ỹ Emperoure without ony knowlege what she was. For he demed his wyfe to be deed longe before. And when she was come before hym she sayd to hym that it was conuenyent that he sholde confesse hym openly / for otherwyse he myght not be heled. But as he refused it longe tyme / at the laste he opened all his wyckednesse that he had done to the Empresse / for ỹ whiche he wyst well that god punysshed hym. This thynge herde of the Emperour beynge passynge wrothe of that ỹ he trowed that he had made his true spouse to dye that he loued so moche wolde haue slayne his broder. But the good lady opened herselfe to the Emperoure and made the peas bytwene hym and his broder. And thus Florence recouered by the meryte of her patyence / her estate and feleyete / with grete Ioye of the Emperoure and of all people.

¶ Of the wyfe of Barnabo the Genenoys. Capitulo. liij.

TO the purpose yet of women that be constraunte maye well be brought to remembraunce the hystory that Bocace telleth in his boke of Cent nouuelles howe it happened on a tyme in Parys / as many marchauntes Lombardes and Italyens were togyder at a souper. In whyche as they spake of many thynges they fell to speke of theyr wyues / so moche that amonge others a Janenoys that was called Barnabo began gretely to prayse his wyfe of beaute / of wytte / of chastyte aboue all thynges / & of al vertues. So there was another outragyous felawe in the company named Ambroise whiche sayd that he was a foole to prayse his wyfe so moche and specyally of chastyte and that there was none so stronge but that one sholde ouercome her by gyftes / by promyse & fayre wordes / & so to come to his entente. Of this thynge bega a grete stryfe bytwene them twayne & it came so ferre forthe ỹ they layde in wager the some of .v. thousande Florens Barnabo sayd ỹ ỹ other sholde not lye wt his wyfe for al ỹ he coude do And Ambroise layde ỹ he sholde / & ỹ he wolde bryng so good a token ỹ it sholde suffyse / ỹ other marchauntes dyde as moche as they coude to leas the debate but it auayled not. Ambroise departed thes as soone as he myght / & wente to Gene / & whē he came there he enquyred gretely of ỹ lyfe of the wyfe of Barnabo / But to saye shortely / soo moche he herde recorde of her grete goodnesse that he lost al

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his hope that he sholde neuer come to his entente
Wherof he founde hymselfe gretely abasshed & re-
pentaunt of his foly. And he aduysed hym of a gre
te malyce/for it greued his herte ryght sore to lose
so. v. thousande florȳs. Soo he dyde so moche ꝑ
he spake to an olde poore Woman ꝑ repayred ofte
tymes to the house of ꝑ, good Woman. And gaue
and promysed her so moche that he Was put in a
grete cofre/and Was borne in to the chambre of ꝑ
sayd good Woman to Whom ꝑ olde poore Womā
had made to vnderstande that there Was moche
good gere in ꝑ cofre/Whiche Was taken her to ke-
pe and theues laboured to robbe her/and therfore
she prayed her that it myght abyde a lytell Whyle
in her chambre to be kepte tyll they came home ꝑ
ought it/to the Whiche thynge ꝑ good Womā con-
sented With a good Wyll. Ambrose Whiche Was in
the cofre made suche a Wayte vpon the lady by ny
ght that he sawe her all naked/and With ꝑ Wente
preuyly out of ꝑ cofre and toke a gyrdell & a purse
made With the nedle ꝑ she had Wrought by good
crafte. And after entred in to the cofre agayne soo
preuyly that the lady that slepte/and With her a ly
tel doughter that she had felte nothynge of it. And
When he had ben there. iij. dayes ꝑ olde poore Wo-
man came agayne to fetche her cofre. Ambrose ꝑ
had grete Ioye & Wende ꝑ he had Well employed
his entente/Wente to Parys agayne & reported to
her husbande before all the company that he had
lyne With his Wyfe at his ease. And fynally he tolde
hym the token of the chambre and of ꝑ payntynge
that Was in it. After he shewed hym the purse and
the gyrdell that he knewe Well/and sayd that she
had gyuen it to hym/and tolde hym all the facyon
of her body/and that he sawe her all naked/and he
tolde hym also that she had a lytell spotte as it We
re a Warte vnder the lyfte pappe. Then ꝑ husban-
de byleued stably by the tokens the Wordes of Am
brose/of Whiche ꝑ he Were sory no man mervayle
And then he payed hym and cõtented hym of this
v. thousande florȳs. And as soone as he myght
he Wente to Gene. And before that he sholde arryue
he sente expressely to his factoure that gouerned
all his doynges there/in Whome he trusted aboue
all thynges the maner how he Wolde ꝑ he sholde
se this Woman his Wyfe/the Whiche ꝑ commaun
dement sene made the good Womā to mounte on
horse backe/and made her to byleue that he Wolde
brynge her to her husbande. And the good Womā
Whiche byleued hym Well Wente With hym With
grete Ioye. But When they Were come into a Wo
de he tolde her that he must nedes se her by the cō
maundement of his mayster her housbande. And
to make the tale shorte this Womā dyde so moche
Whiche Was so good & so fayre & so moche she cou
de preche that he lete her go so that she sholde pro-
myse hym ꝑ she sholde go out of the countre. She
that Was thus escaped Wente vnto a towne and
dyde so moche to a good Woman that she bought
her clothynge for a man/so she cutte of her heere &

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she arayed her in the lykenesse of a ponge mā. And she dyde so moche that she put herselfe with a ryche man of Cateloyne named Syguyr Ferant ỳ was come downe from his shyp to reteyll he hym so she serued hym so well that he helde hym contente meruaylously. For he founde neuer so good a seruaunt/ & this same woman called herselfe Sagurat Daffynoly. This Saguyr Ferant ỳ wente agayne in to the shyp & Sagurat daffynoly with hym wente so moche by see tyll he came in to Alexandre/and there he bought faucons ryght fayre & good hozses also. And after that he wente to warde the Sowdan of Babylone with whom he had good frendeshyp/ and when he had byden there a whyle and the Sowdan aduyled well this Sagurat Daffynoly the whiche serued so dylygently his mayster/and the whiche semed to hym so fayre and gracyous that he pleased hym meruaylously so moche that he prayed this Saguyr Ferant ỳ he wolde gyue hym to hym. and he wolde make hym a grete mayster. and he graunted hym ayenst his wyl. And to saye shortely soo well this Sagurat Daffynoly serued the Sowdan that he trusted no man so moche as he dyde hym/ and was so grete mayster aboute hym that he gouerned all. It happened that in a towne of the Sowdans sholde be a grete fayre where marchauntes came of all partyes the Sowdan ordeyned Sagurat ỳ he sholde go in to that towne to kepe the fayre/ & to take hede of his ryght. And as it happened as god wolde ỳ to that fayre was come with other Italyens that brought many Jewelles this false Ambrose aboue sayd/whiche was gretely enryched with ỳ goodes of Barnabo. Sagurat that was lyeutenaunt of the towne of the Sowdans was gretely worshypped of all people/ & for he was a grete lorde and a grete mayster the marchauntes brought to hym euery day Jewelles to selle. So amonge others there came to hym that same Ambrose/ & as he had opened a lytell cofre full of Jewelles before Sagurat to the entente ỳ he sholde se them And in this cofre was ỳ purse & the gyrdell before sayd/by the whiche as soone as Sagurat sawe it he knewe it well and toke it in his hande & beheelde it strongely meruaylynge gretely howe they myght come thyder. And Ambrose that but lytell thought of ỳ aduenture began to laughe ryght faste/and Sagurat ỳ sawe hym laughe sayd to hym Frende I suppose that thou laugheste of that/ that I muse to beholde this womans thynge/ and forsothe it is ryght fayre. And Ambrose answered hym Myn lorde it is at your commaundement. But I laughe for that that I bethynke me of the manere howe I had it. So god gyue me Ioye sayd Sagurant I praye the tell me howe thou haddest it. By my fayth the sayd Ambrose I shall tell you howe I gate it/ I had it of a fayre gentyl woman ỳ gaue it me with whome I laye all a hole nyght. And moreouer beside that I gate fyue thousande Floryns of good golde for a wager that I dyde make

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with the folysh he hus bande of her that is named Barnabo whiche durst so lewdely laye it with me that I sholde not lye with his wyfe / and nowe ỳ vnhappy man hath slayne her also. But he hathe better deserued to be punysshed than she. For a mā may well knowe that euery woman is fraple and lyght to ouercome. Soo there is no man ỳ ought to haue affyaunce in a woman. Then knewe Sagurat the cause of the wrathe of her hous bande ỳ she knewe neuer before. But as a ryght prudent and stable wysely she dyssymyled vnto the tyme ỳ it come to the poynte. So she made semblaunt to haue ryght grete solace of this thynge / & she sayd to hym that he was ryght a good felawe / and ỳ he wolde haue hym ryght specyally in frendeshyp / & that he wolde that he sholde abyde and bye marchaundyse for them bothe / and that he wolde take hym ynoughe wherof in his handes. Of that Ambyose hadde grete Joye. And forthwith Sagurat made to delyuer hym an house. And for to deceyue hym the better she toke hym money in his handes And shewed hym so grete sygne of loue ỳ he was alwaye with hym. And she made hym to tell that Jape before the Sowdan to make hym to laughe And to saye shortely howe the thynge was determyned. So moche Sagurat dyde and pourchased that she dyde so moche to the Jenenoys that were in that countre after that that she knewe the estate of Barnabo ỳ was fallen in pouerte. What for the grete fynaunce that he had payed / and for the grete sorowe that he toke therfore that Barnabo sholde come ouer in to that countre by the commaundement of the Sowdan / and to make ỳ tale shorte / when he was come in to that countre he came before ỳ Sowdan. And anone Sagurat made seke after Ambrose. But or he came he had well enfourmed the Sowdan howe Ambrose lyed in makynge his auaunte ỳ he made of this woman. And she prayed hym also that in case that the trouthe were come to knowlege ỳ he wolde punysshe Justely the sayd Ambrose / the whiche thynge whē Ambrose & Barnabo were come before the Sowdan / Sagurat began to saye in this maner. Ambrose it pleaseth to our lorde that is here that thou tell the Jape all alonge howe thou dydest gete of Barnabo that here is. v. thousande florys Wherof thou haste tolde hym by what maner thou dyde lye with his wyfe. And then Ambrose chaunged colour as he to whom the trouthe myght vnethes suffre to couer soo an vntrue fraude / for it was to hym a sodayne thynge of the whiche he toke no hede. Then he toke to hym a lyttell maner and answered. My lorde it is no force thoughe I tell it not. Barnabo knoweth well ynoughe. I haue shame of his shame. And then Barnabo full of sorowe & of shame prayed ỳ he myght neuer here of it more and that he wolde lette hym leue. But Sagurat answered as in laughynge that he sholde not go and that it was conuenyent that he lete hym tell it. Then Ambrose whiche sawe that he was con-

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strayned began to say all with a tremblynge voyce that he had made Barnabo to vnderstande and all as he had tolde them. And when he had ended his reason Sagurat asked of Barnabo yf it were true that Ambroise had sayd/and he answered and sayd ye without fayle. And howe sayd Sagurat be ye well certayne that this man here laye with your wyfe/ for that that he tolde to you certayne tokens. be you suche a beest that you can not knowe that by wayes ynowe fraudelently he myght knowe ỳ facyon of her body without lyenge with her/ and ye haue for this cause made your wyfe to dye/ ye are worthy to dye yourselfe for ye haue no suffysyent proue. Then Barnabo had grete drede And then Sagurat that wolde no longer be styll and that her semed tyme to speke sayd to Ambroise False traytoure saye the trouthe without makynge the to be tourmented. And ỳ woman of whom ỳ arraunteste the is not yet deed but she is not ferre hens to say ỳ contrary to thy false lesynges. For ỳ touched her neuer. There was a grete assemble what of lordes of the Sowdans as of grete foyson of Lombardes whiche meruaylously herkened this thynge. And to saye it shortely this Ambroise was so ledde ỳ he confessed before the Sowdan and all the people all the fraude/and howe he had wrought by couetyse to gete those .v. thousande floryns. when Barnabo herde this almoste he was out of hymselfe/ for ỳ he wyste none other but that his wyfe was slayne. But the good woman came to hym and sayd/ what woldest thou gyue hym that wolde yelde the thy wyfe agayne alyue hole and chaste Barnabo answered & sayd that he wolde gyue all that euer he coude make in the worlde. And then she sayd vnto hym. Barnabo broder and frende/howe is that thou knowest not her. And as he was abasshed that he wyst not what he dyde she vnbotened her breest and sayd to hym I am thy dere felawe ỳ thou haste condempned to the dethe without cause. And then they embraced eche other in meruaylous grete Joy. And the Sowdan and all the people was gretely admerualed of this thynge/and ryght gretely prayse the grete vertue of this Woman/ and they gaue her grete gyftes. And all the goodes that was pertaynynge to Ambroise was gyuen to her/ and he was put vnto the dethe ryght myscheuously. And ryght so Barnabo and the good Woman his wyfe tourned home agayne in to theyr countree/ and there they lyued togyder longe tyme after in prosperyte and Joye.

Here it sheweth howe after that that ryght wyfnesse had tolde of these constaunce my lady Fpine asked her yf it be true that dyuers men saye that there ben but fewe women true in theyr amourouse lyfe/ and therto ānswered ryght wysenes. Capitulo. liij.

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When my lady ryght wyseneſſe had tolde me all theſe thynges and ynoughe of others whiche I leue for shortneſſe So as of Loonce that was a Womā of Grece/the whiche wolde neuer for tourmentes that ony man wolde do to her accuſe two men with ꝑ whiche ſhe was aquaynted/but cutte of her tonge with her tethe before the Juge to put hym out of hope that ſhe ſholde tell hym by ſtrengthe of tourmentes. And ynowe of other ladyes & gentyl Women whiche were of conſtaunte courage that they had leuer to drynke poyſon and dye than to bowe ayenſt ryght and trouthe. And then I ſayd to her / Madame ye haue ſhewed me ynoughe grete conſtaunce in the courage of Women and all other vertues/that truely there maye no more be ſayd of no man. Soo I meruayle me gretely howe ſo many worſhypfull ladyes that haue ben ſo wyſe & ſo well lettred/& that haue goten the fayre ſtyle of endytynge & to make fayre bokes hath ſuffred ſo longe without ſayenge ꝑ contrary ſo many errours to be wytneſſed ayenſt them by dyuers men when that they knewe well ꝑ it was of grete wronge. ¶ Anſwere/my dere frende this queſtyon is lyght ynoughe to aſſoyle / thou mayſt ſe by that that is ſayd before/that ꝑ grete vertues of theſe ladyes of whome I haue tolde ꝑ here abouе in dyuers werkes dyfferenced one frome another ententyfely occupyed and not all in one ſelfe thynge. This werke was reſerued to the to make and not to them/an to people of good vnderſtandynge/ꝑ women were prayſed ynoughe without other wyrtynge. And as to the longneſſe of tyme paſſed without gayne ſaynge all thynges cometh well to poynte / & ynoughe to ꝑ beholdynge of the longe worlde/how longe ſuffreth god hereſyes to be in the worlde ayenſt the holy lawe / whiche yet endureth ꝑ he hathe not deſtroyed them. So it is of many other thynges ꝑ ben ſuffred longe without gayne ſayenge & ſyth they be reproued at ꝑ laſt ¶ Then I Xpine ſayd to her. Madame ye ſay paſſynge well. But I yelde me certayne/ꝑ many noyſes groweth amonge the euyll ſayers of this preſent werke/whiche wyll ſaye ꝑ yf it be true ꝑ ſome women haue ben/& ben good/yet they be not ſo al ¶ Anſwere. What meruayle thoughe they be not all noted/that of the company of Jheſu cryſt there were but .xij. yet was one ryght euyll/& theſe men durſt ſaye ꝑ all women ſholde be good/ What ſholde they be than I ſuppoſe when all men be partyte that the women ſhall folowe them. ¶ Xpine anſwered. Madame nowe let vs leue thyſe queſtyons/but a lytel yllupnge out of termes whereof we haue ſpoken tyll nowe/ryght gladly I wolde make you ſome demaundes to ꝑ ſame purpoſe yf ꝑ I knewe ꝑ it ſholde not noy you/for that ꝑ the mater thoughe it be founded vpon the lawe of kynde / it cometh not all by the attemperynge of reaſon. And ſhe anſwered vnto me/dere frende ſay what thou wylte. For the dyſcyple ꝑ aſketh of ꝑ mayſter

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ought not to be reproued thoughe he aske ꝑ he desyreth to knowe. Madame there renneth in ꝑ worlde a naturall lawe of men to women/and women to men/not the lawe made by the stablynge of people/but by carnal enclynacyon by the whiche they loue eche other of ryght grete and stronge loue by one pleasaunt tyme/& so they knowe not to what cause ne wherfore suche loue one of another is fyred in them. And in this loue ꝑis comune ynoughe & it is called ꝑ amourous lyfe/ꝑ men say comunely ꝑ women thoughe they promyse/there he but fewe abydynge in one place/& of lytell loue. Ryght subtyll & fayne/& all ꝑ cometh of the lyghtnesse of theyr courage. And amonge all other auctours ꝑ accuseth them of ꝑ Ouyde in his boke of ꝑ crafte of loue gyueth them ryght grete charge/& this Ouyde sayth & others in ꝑ same wyse when they haue blamed ynoughe ꝑ women vpon ꝑ thynge ꝑ they put in theyr bokes as well of ꝑ desceyuable condycyons of them as of theyr wyckednesse ꝑ they doo it for ꝑ comune welthe to ꝑ entente to aduyse ꝑ me of theyr cauteyles ꝑ better to eschewe them/so as of ꝑ serpent whiche is hydde vnder an herbe. So please it you myne owne lady to teche me the trouth of this thynge. ¶ Answere. My dere frende as to that ꝑ they say ꝑ women be desceyuable I wote not what I shall say to the more. For thyselfe hath treated sufficyentely ynoughe of this matter/as well ayenst this Ouyde as ayenst others in thyne epystle of ꝑ god of loue. And in the epystles vpon the Romaunce of the rose. But vpon the poynte ꝑ thou hast touched to me/ꝑ they saye ꝑ they doo yet for the comune welthe. I shall shewe the ꝑ it was nothynge for ꝑ cause/& se here the reason. The comune profyte in a Cyte/or a countre or in comunalte of people is none other thynge but one profyte/& the generall welthe is of ꝑ whiche eche one hath his parte. But the thynge ꝑ sholde be done in profyte some and not to some/sholde be called the pryuate welthe or propre/& not ꝑ comune. And yet ꝑ shall do the lesse good ꝑ is taken away from one and gyuen to another. And this thynge ought to be called not pryuate welthe or propre/but ryght grete extorcyon made to another in fauoure of the partye. So thou mayst se & perceyue clerely ꝑ they do it fauourably & in preiudyce of one parte to his gryefe to sustayne ꝑ other. For they spake not to ꝑ women in aduysynge them ꝑ they kepe them from the awaytes of men. And yet it is a thynge ryght certayne often tymes ꝑ they desceyue women by theyr cauteylous & false semblaunt. And it is noo doubte ꝑ the women be as well in the nombre of ꝑ creatures erthely as be the men. Then I conclude ꝑ they sholde do for ꝑ comune welthe ꝑ is to vnderstande of.ij. partes they sholde haue spoken as well to ꝑ women ꝑ they sholde beware of the men as they haue done to the men to beware of ꝑ women. But for to leue to goo to questyon and in folowynge ꝑ other/ꝑ is to vnderstande ꝑ women be not of so lytell loue there as theyr hartes is sette &

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that they be more stabler thā they say/it shall suffy se to proue it by ensample of them ꝑ haue perceyuered vnto the dethe. And fyrst I shal tell the of ꝑ noble Dydo quene of Cartage of whome it is spo ken here aboue of her grete valoure as thyselfe ha the touched other tymes.

¶ Here it speketh of Dydo quene of Cartage to ꝑ purpose ꝑ loue is stable in a woman. Ca. luij.

SO as it is sayd aboue. Dydo quene of Cartage beynge in her eyte in Joy and peas reygnynge gloryously co me by fortune Eneas fledde frome Troye after the destruccyon of ꝑ Du ke & capytayne of many Troyans cast by dyuers tempestes / theyr shyppes broken / theyr bytayles fayled / & grete losse of people. Desyrous of rest / we ry of rouynge by ꝑ see / busy to gete lodgynge / ary ued at ꝑ porte of Cartage / & as for doubte of myste kynge he Wolde not be so hardy to take lōde wout lycence of ꝑ of the quene / but sente to her to knowe Whyder it pleased her or no. But ꝑ noble lady full of worshyp and of worthynes Whiche knewe well that the Troyans were of more reputacyon for ꝑ tyme / then was ony nacyon of the worlde. And ꝑ this Duke Eneas was of the noble blode royall of Troye. She gaue hym not onely lycence that he sholde take the lande / But she herselfe with a noble company of lordes / and ladyes / and gentyl Women came agaynst hym vnto the see syde / and receyued hym & all his company With grete wor shyp / she ledde hym in to her eyte and gretely wor shypped hym / feested hym / & eased hym. Why shol de I make the tale longe. So longe Eneas was there at soiourne / ease / and reste / that he thought but lytell of all the tourmentes that he had before And so moche was theyr hauntynge / ꝑ loue Wy che subtylly can sette harteson fyre made that one to loue that other. But after that that experyence shewed she loued moche better Eneas than he dy de her. For not withstandynge that he had gyuen to her his faythe that he sholde neuer take other woman but that he sholde be hers euermore. he departed after that that she had refresshed hym w good and ease / his shyppes garnysshed full of trea soure and goodes as she that had not spared her goodes there as the herte was holly sette Wente away Without takynge leue by nyght ryght tray tourously Without knowynge of her / and thus he payed his hostesse. The Whiche departynge Was to her so grete sorowe of hym that she loued so mo che that she Wolde forsake all Joye & her lyfe also. And in dede after that she had Wepte and wayled ynoughe she cast herselfe in a grete fyre that she le te make / and so she brente herselfe. And others say that she slewe herselfe With the swerde of Eneas. And thus pyteously ended ꝑ noble quene Dydo ꝑ Whiche had ben so gretly worshypped ꝑ she passed in renowne all other Women in her tyme.

¶ Of Medea the true Louer. Ca. lv.

Medea doughter of the kynge of Colcos whiche had so moche vnderstandynge loued of to grete loue and stable Jason. This Jason was a knyght of Grece ryght manly in armes. He herde tell that in ỳ Ile of Colcos whiche was in the countre of whiche the fader of Medea was kynge/there was a thynge that semed as impossyble to conquere. And yet it was prophecyed that by a knyght it sholde be conquered. Jason whiche vnderstode this thynge/as tyght desyrous to encreas his renowme from good to better/departed from Grece with a grete company to the entente to prouc hym in this conquest. And as he was aryued in the forsayd countre of Colcos/ the kynge of the londe sayd to hym that it was impossyble ỳ by the prowesse of armes of man the golden fleece myght be goten. For it was a thynge made by enchauntement/and ỳ as many knyghtes as assayed it were perysshed. So he wolde not that he sholde lese his lyfe in suche maner. And Jason sayd sorely that syth he had taken the enterpryse in hande he wolde not leue to dye therfore. Medea the doughter of ỳ kynge whiche sawe Jason of suche beaute & of so grete renowme/ & of the lygnage of a kynge semed that he were a good mariage for her/ & that he myght ỳ better employe his loue to her she thought to kepe hym from the dethe. For grete pyte toke her ỳ suche a knyght sholde perysshe so. So she spake to hym longe & at laysoure/& to say shortely she toke hym charmes & enchauntementes as she ỳ coude all/& taught hym all ỳ maner howe & by what waye he sholde conquere ỳ golden fleece so ỳ Jason sholde promyse her to take her to wyfe without haunynge other/& to loue her truely. But of this promyse lyed Jason. For after that that he was come to his entente he lefte her for another wherof as sone as he had lefte her she fell in suche dyspayre ỳ there was neuer after Joy in her herte

Of Tysbe the mayden. Ca. lvj.

Ouyde telleth in his booke of Methamorpheseos that in the cyte of Babylone were .ij. noble & ryche Cytezynes ryght myghe neyghboures ỳ ỳ walles of theyr houses ỳ they dwelled in Joyned togyder. These .ij. men had .ij. chyldren fayre aboue all others ỳ one a sone ỳ was named Pyramus/and ỳ other a doughter whiche was named Tysbe. These .ij. chyldren whiche yet were without malyce/as of ỳ age of .vij. yeres loued so parfytely togyder ỳ they myght not abyde one fro me another. And it was theyr guyse alwaye ỳ euery day to ryse in the mornynge togyder to take theyr refeccyon of theyr faders for to go to play w̃ other chyldren of theyr age to ỳ entente ỳ they myght be alway togyder/ & at al theyr playes one myght se them togyder/ & thus endure tyll they were ware grete/ & as they grewe in age so encreased ỳ flambes of theyr loue/ so moche ỳ by theyr hauntynge they were perceyued/ & so some had suspeccyon by

the whiche it was reported to the moder of Tysbe
The whiche toke suche wrathe of this thynge ꝑ
she shytte her faste in her chambres/ and sayd that
she wolde kepe her well ynoughe fro the hauntyn
ge of Pyramys. Of this prysons were ryght lorow
full these two louers that theyr weppynges & com
playntes were ryght pytcous. And so was this so
rowe to them ryght harde for that none of theym
myght se other. This dystresse endured passynge
longe/ the whiche made not lesse theyr loue/ ne ma
de them nothynge ꝑ lower for so moche as they
sawe not eche other but alway encreased the hete
of theyr age/ so moche that they were come to the
age of.xv. yeres. It happened on a daye so as for-
tune wolde that Thysbe that thought alwaye in
her loue all weppynge in her chambre beholdynge
the walle that was bytwene ꝑ.ij. houses in sayen
ge pytcously. O thou walle of harde stone whiche
makest the departynge bytwene my loue and me/
yf there were ony pyte in the thou woldest cleue in
sondre to the entente that I myght se hym that I
haue desyred so moche. And as she sayd these wor-
des/ she sawe by aduenture in a corner ꝑ walle cle-
ued by the whiche she perceyued the lyght of that
other parte/ and then she dygged in the clefte with
the pendant of her gyrdell/ for other toole had she
none/ ꝑ hole encreased so moche ꝑ she put thrughe
the pendant/ to the entente that Pyramys sholde
perceyue it. The whiche thynge happened as by
this token these.ij. louers often tymes assembled
to speke togyder in the forsayd hole where they
made theyr pyteous complayntes. And at the last
constrayned by grete loue they toke counsayle that
they wolde stele awaye by nyght fro theyr faders
and moders. And that eche of them sholde fynde
other at a welle vnder a whyte mulbery tre/ whe-
re they were wonte to playe in theyr youthe. And
as Tysbe whiche loued more was the fyrst come
to the welle abydynge her loue/ she beynge aferde
of a lyon that she herde comynge to drynke at the
well she fled to hyde her in a bulshe there by. And
in goynge she lete fall a whyte couerchefe the whi
che the lyon founde/ and caste vpon it the entrayl-
les of beestes that he had deuoured/ Pyramys ca-
me or ꝑ Tysbe durste come out of the bulshe. And
for that he founde the couerchefe of Tysbe whiche
he perceyued by the mone lyght charged with the
entraylles/ trowed verely that his loue was de-
uoured. So he had so grete sorowe that he slewe
hymselfe with his swerde. And as he was in dyen
ge Tysbe came whiche founde hym in that poynt
and by the token of the couerchefe ꝑ she sawe hym
haue in his hande she knewe ꝑ cause of ꝑ cuyll ad
uenture/ wherof she had suche sorowe ꝑ she wolde
lyue no longer. And when she sawe that the spyry
te of her loue was out of his body after many gre
te lamentacyons that she made she slewe herselfe
with the same swerde.

¶ Of the good woman Hero. Ca. lvij.
Cyte of La.

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The noble ponge Woman Hero loued not moche lesse ẏ Hander than dyde Tysbe Pyramys. For as this Hander to kepe the Worshyp of her loued better to put hym in grete peryll thā sye sholde be blamed for hym / to ẏ entente ẏ theyr loue myght endure the longer / Without espyenge of ony people / he toke suche a maner to se his lady often tymes. He rose by nyght from his bedde to the entente ẏ no man sholde knowe it. And wente alone to an arme of ẏ see ryght large Whiche was called Herles ⁊ passed ouer swymmynge tyll he came to a castell named Habydon ẏ stode vpon the ryuere in ẏ other syde where ẏ Hero dwelled Whiche abode at a Wyndowe / ⁊ in the longe nyghtes of Wynter helde out a bronde of fyre at the Wyndowe to the entente ẏ he sholde come the ryght Way thyder. These .ij. louers contynued this lyke many yeres tyll fortune had enuye of theyr solacyous lyfe / ⁊ thought to trouble theym. For as it happened on a tyme of Wynter ẏ by the Woodnesse of ẏ see the ryuere Was full of tempest ⁊ passynge depe ⁊ perylous / the whiche tempest durynge so longe Without seasynge ẏ they thought it ryght longe ẏ one to se that other Whiche Was ryght noyous to the .ij. louers and gretely they complayned them of ẏ Wynde ⁊ of the tempest that endured so longe At the last the Hander whome grete desyre chased by that ẏ he sawe in a nyght the bronde at ẏ Wyndowe ẏ Hero helde It semed hym ẏ she called hym and he thought grete cowardyse ẏ he put hym not in peryll / ⁊ that he Wente not / for drede of Whiche he doubted hym. And she Wolde fayne defende hym ẏ he sholde not go to put hym in suche peryll yf she myght. Notwithstandynge she helde out ẏ bronde at aduenture to teche hym the ryght Way yf he Wolde nedes do it. So thus happened the vnhappy aduenture ẏ the Hander put hymselfe in the ryuere ⁊ myght not stryue agaynst the flode of ẏ Water Whiche bare hym soo ferre that he must nedes drowne. The good Hero to whom her herte gaue as it happened sealed neuer wepynge. And When ẏ clere day appered as she ẏ slepte not Wente agayne to ẏ Wyndowe Where she had ben all the nyght And she sawe ẏ body of her loue flete vpon the Water nyghe ẏ brynke. She ẏ Wolde not lyue no longe after caste her in to ẏ see / ⁊ dyde so moche ẏ she toke her loue in her armes and so dyed / and thus she Was perysshed.

Of Syslmonde doughter of the prynce of Salerne. Ca. lviii.

Bocace telleth in ẏ boke of Cent Nouelles ẏ a prynce of Salerne named Cancre had a fayre doughter ryght gentyll ⁊ courtoys Whiche Was named Syslmonde. He loued this doughter of soo grete loue that With grete payne he Wolde accorde vnto the styrynge of his lordes to marye her to the Erle of Champayne. But as she

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that sholde not abyde longe in maryage/ this Erle dyed and ꝑ fader toke her home agayne to hym/ thynkynge neuer to marye her agayne. The lady whiche was nourysshed tenderly/and was ryght fayre/ & in the floure of her youthe. And whiche ꝑ knewe the wyll of her fader that she sholde be maryed agayne went and aduysed her amonge all the seruauntes of her fader of a squyer the whiche aboue al the others thought there were grete foyson of knyghtes and gentyll men he semed to her fayre and good/ & worthy to be loued. And so moche that she thought to passe her youthe more Joyously to take her pleasaūce. And longe tyme or she wolde dyscouer this thynge she behelde euery day when she sate at her faders table the maner/ countenaunce/ and condycyons of the squyer whiche was named Guyscart so moche that from day to day he semed to her more parfyte amonge all thynges. By the whiche she called hym on a day before her & sayd to hym in this manere/ Guyscart fayre frende the trust that I haue in your bounte/ beaute/ & wysdome/ counsayleth me to dyscouer to you of dyuers thynges that toucheth me ryght secrete the whiche I wolde not tell to none other body. But I wolde or ꝑ I tell it you to haue your trouthe that shal neuer be opened by yon. Guyscart answered. Madame you nede not to doubte that there shall be nothynge knowne by me that ye tell me/ and for that I assure you by my trouthe. And then sayd Sysmonde to hym/ Guyscarte knowe it for trouthe ꝑ my pleasaunce is in a gentylman/ that I loue and wyl loue/ and for that that I may not well speke to hym nor by whome to sende hym my wyll. I wolde that ye were meane of our loues. Nowe beholde yf I haue grete truste in you aboue all others when I wyll put myne honoure in your handes. And there he set hym on his knees and sayd. Madame I knowe wel that ye haue suche wytte and goodnesse that ye wolde not do thynge vnconuenable. Soo I thanke you ryght mekely that ye trust in me more than in another. Nowe cōmaunde your good pleasure to me your seruaunt/ and I shall obey to my power and serue hym yf I knewe whicye he were ꝑ were so happy to haue the loue of a lady of so grete worthynesse as ye are. For certes he hath not fayled of a noble loue. When Sysmonde ꝑ had wyll to proue hym had herde hym speke so wysely. Thē she toke hym by the hande and sayd. Frende Guyscart knowe it that thou arte he that I haue chosen for myne onely loue/ and in whom I wyll take all my pleasaunce. For me semeth that the nobleſſe of thy courage and the good maners of whiche thou arte full yeldeth the worthy to haue an hyghe loue. The ponge man had grete Joye of this thynge & thanked ryght humbly/ and shortely to say/ longe tyme contynued theyr loue without that/ ꝑ ony tydynges was felte therof. But fortune enuyous of theyr solace wolde no longer suffre these .ii. louers in Joy but tourned theyr dysporte in to grete and bytter

sorowe by meruaylous aduenture. It fortuned in a somers day ꝑ Syſmonde dyſported her in a gardyne with her maydens/at ꝑ houre her fader that had none other welthe but when he sawe her went alone in to her chambre to dyſporte hym w̄ her. But when he founde ꝑ wyndowes ſhytte and the curteynes of the bedde drawne/ & that there was no body there trowed that ſhe had ben a ſlepe. So he wolde not awake her but layde hym on a lytell couche/& there he ſlepte ſtrongly. When Syſmonde thought ꝑ ſhe had ben longe ynoughe in ꝑ gardyne ſhe wente to her chambre & layde her on her bedde as for to ſlepe/all her women were voyded & ſhytte the dore vpon her/ not perceyuynge ꝑ her fader or ony other was there/& when ſhe ſawe her ſelfe alone ſhe roſe from her bedde & wente to ſeke Guyſcart whiche was in one of he wardrobes/ & brought hym in to her chambre. And ſo as they deuyſed byt wene them two within the curteyns as they ꝑ trowed ꝑ they were alone/the prynce awoke & vnderſtode ꝑ there was a man with his doughter/he had ſo grete ſorowe of ꝑ thynge ꝑ of payne the conſyderacyon ꝑ he ſholde dyſhonoure his doughter myght not kepe hym/but that he had departed them. Neuertheleſſe he ſuffred & vnderſtode wel who it was/& dyde ſo moche ꝑ he lepte out of the chambre they not knowynge of hym. And when theſe two louers had ben ynoughe togyder Guyſcarte departed. But the prynce that had made watche vpon hym/anone he made hym to be taken & pryſoned hym. And after wente to his doughter/& they beynge alone in ꝑ chambre ꝑ eyes full of teeres/and with grete ſorowe began to ſaye to her. ¶ Sygyſmonde I trowed to haue in ꝑ a doughter aboue all women/fayre/chaſte & wyſe/ but of ſo moche am I ꝑ more ouercome to ſay as thoughe I had trowed the contrary. For yf I had not ſene it with myne eyes there was nothynge that ſholde haue made me byleue that thou had be ſuppryſed w̄ the loue of ony man but it had ben thyne houſbande. But as of ꝑ I am certayne ꝑ ſorowe therof ſhall be the tourment of myne age. And of that lytell tyme ꝑ I haue to lyue & that whiche engrudgeth mooſt my wrathe is that ꝑ I trowed ꝑ to be of more noble courage then ony woman borne. And I ſe well the contrary by that ꝑ thou haſt taken the to one of ꝑ leeſt of myne houſholde. For yf thou wolde haue done ſuche a thynge thou myghteſt haue founde ſome of more nobleſſe & worſhyp in my courte then when thou toke Guyſcart. To whome I trowe to yelde the ſorowe ꝑ I haue by his cauſe. For I wolde ꝑ thou knowe it that I ſhall make hym to dye/ & the ſame wolde I do by the yf I myght deſtroy fro myne herte the loue ꝑ I haue in ꝑ more gretter than euer fader had to his doughter/whiche tourneth me fro it. When Syſmonde vnderſtode this thynge & that her fader cõdẽpned hym to deth ꝑ ſhe loued ſo moche ſhe was ſo ſorowfull that ſhe wolde fayne dye ꝑ houre/ yet by ryght ſtable courage & conſtaunte chere wout

caſtynge ony teeres out of her eyes / thoughe ſhe
was dyſpoſed to lyue no longer ſhe ānswered thus
Fader ſyth that it is ſo that fortune hathe made ỳ
to be knowne whiche that I wolde ſo fayne haue
couered. I haue noo nede to make noo requeſt of
you / excepte yf I wyſte to aſke of you remyſſyon &
lyke to hym that ye manace of dethe. I wolde beſe
che you to take myne and leue his. For in that ỳ I
aſke you pardon / & ye wolde do to hym as ye ſaye
I wolde not aſke it. For I wyll noo longer lyue.
For of ſo moche I make you certayne that by his
dethe ye ſhall ſle me. But of this thynge that mo-
ueth you to ſo grete wrathe ayenſt vs / haue ye not
cauſe to take it vnto your owne blame. For ye that
be of fleſſhe haue not ye engendred a doughter of
fleſſhe & not of ſtone nor of yron. And ye ought to
thynke thoughe ye be olde / what and howe grete
is the heuyneſſe of youthe lyuynge in delyces and
at eaſe / and the pryckynges whiche are to paſſe.
And ſyth that I ſawe that ye thought neuer ma-
ry me agayne / & felynge me yonge & pryncked with
luſtyneſſe I fell to loue this ſame gentylman and
not without a cauſe / ne without grete delybera-
cyon I conſented and accorded to myne herte that
he deſyred / yet or that I aduyſed well the condyty
ons of hym parfyte in all vertues more than ony
other of your courte / and that ye may knowe your
ſelfe whiche haue nouryſſhed hym / & what other
thynge is nobleſſe but vertues / for it cometh not
of fleſſhe & blode whiche is but donge / ſo ye haue
not cauſe to ſaye that I haue taken me to the leeſt
noble of your courte / and thus ye haue no cauſe of
wrathe towarde vs / your owne blame cōſydered
But at all yf ye wyll take ſo grete punyſſhment of
hym for that treſpace it pertayneth not to be taken
but it ſholde be taken of wronge & of ſynne. But it
is more ryght ỳ I haue it whiche ſtyred hym ther-
to / whiche thought that he ought to haue it. For
certes it ſholde haue ben to moche in the herte of a
vylayne to haue refuſed a lady of ſuche parentage
Ought ye then to employe this treſpace all vpon
hym and not vpon me. Then the prynce departed
from Sylmonde. But yet he was not appeaſed to-
warde Guyſcart / but in the mornynge made hym
to be ſlayne / & commaunded that the herte ſholde
be taken out of the body / the whiche herte ỳ fader
put in a ryght ryche cuppe of golde / and by a ſeere-
meſſagere ſent it vnto his doughter / and he ſholde
ſay that he ſent her that preſente & to enioy of that
thynge ỳ ſhe loued moost. The meſſagere came be-
fore Sylmonde and made his preſent and ſayd ỳ
he was charged therwith. And ſhe toke the cuppe
and opened it / and anone ſhe knewe the aduentu-
re. But thoughe ſhe had ſorowe inestymable / ſhe
was not dyſmayed of her hyghe courage / but ma
de her anſwere to hym in this wyſe without chan
gynge her chere ſayenge. My frende ſay to ỳ prin
ce that one thynge perceyue I well / that is this / ỳ
to ſo noble a herte he hathe gyuen ſuche a ſepultu-
re that pertayneth to hym. For other than golde &

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preyous stones ought he not haue. Thā she stouped ouer the cuppe and kylled the herte/in layenge pyteously. Ha ryght swete herte herboure of all my pleasure. Cursed be the cruelte of that maketh me to see the in this plyte. ye were alwaye present in myne herte/and the veray eyen of my thought. Now hast thou passed the course of thy noble lyfe by dyuerse fortunes/but yet thou hast suche asepulture of thyne enemye as thy worthynesse hath deserued/so it pertayneth well that I do myn office that thou be washed & bayned with the teeres of her that thou loued so moche/ and thou shalte not fayle therof/and with ỳ thy soule shal not be longe without myne. For that is no reason but ỳ I shall make ỳ companye in short tyme/ yet maulgre fortune that hath be to the so cōtrarye / there is come to the so moche of wele nowe that my cruell fader hath sent ỳ to me to thentent ỳ thou be more worshypped/and that I speke to the or that I dye and that my soule maye se thyn/of whom I desyre the companye aboue all thynge / for I knowe well ỳ thy spyrytte delyreth myne/suche wordes & others ynowe sayd Sylinonde so pyteous that ony persone that harde it ought to haue grete pyte of it. And so depely she wepte that it semed ỳ she had .ij. welles in her hede ỳ ran wout ceasynge in toỳ cup wout makynge noyse or crye / but wt a lowe voyce kyssynge alwaye ỳ herte. The ladys & gentylwomen ỳ were about her had grete meruayle of this thynge/for they knewe nothynge of ỳ aduen-

re/ne what was the cause of ỳ grete sorowe. So they wept all for pytye/ and payned them to recōforte her/but it auayled not/& in vayne they asked her moost prynce women the cause of her sorowe. And she ouercome wt meruayllous sorowe whan she had wepte ynough sayd. O ryght welbyloued herte I haue done al myne ossyce that longed to ỳ nowe there resteth nought to doo but to sende my soule to make companye with thyne. And wt these wordes she lyfte her vp and opened an almarye & toke out a boxe where she had put venymous herbes to dyssolue in water/to haue it redy whan the cause happed. So she cast ỳ water in to the cuppe where the herte was & without ony maner drede dranke it all/& layde her done vpō her bed abydynge the dethe holdynge ỳ cup alwaye ryght stratly whan ỳ women sawe her body chaūge by sygnes of dethe/sorowynge meruayllously cursed ỳ fader whiche was gone a lytell whyle to dysporte hym. And than he came at the houre that the venym began to stretche aboute in the vaynes/ and he ful of sorowe of ỳ case ỳ was happed repentynge hym of ỳ he had done/bygan to speke to her by swete wordes trowyng to haue recōforted her makynge grete sorowe/& his doughter āswered hym Cancre reserue thy teeres tyl a nother tyme/ for here is no nede of thē & I desyre thē not / ỳ resembleste ỳ mad mā ỳ slewe a mā & after wepte for it/had it not be better ỳ ỳ haddeste let thy doughter lyue at plesaūce secretly louyng a mā than to se her hard deth by thy cruelte

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to thy grete sorowe. The whiche dethe shall make that thynge that was secrete to appere openly / & then she myght speke no more for her herte brake / holdynge the cuppe ryght straytely in her handes And anone after her ꝑ fader dyed for sorowe. And thus ended Syssmonde the doughter of the prynce of Salerne /

¶ Of Lysabeth and of other louers. Ca. lix.

ALso Bocace telleth in the saydbooke of Cent Nouuelles that in the cyte of Wessyne in Italy there was a yonge woman named Lysabeth / ꝑ whiche vj. bretherne of hers by theyr couetousnes taryed her of maryenge. And they had a factoure and a gouernoure of all theyr busynesses ryght fayre and a goodly yonge man whiche that theyr fader had nourysshed all his youthe. ¶ It happened by the contynuell frequentacyon ꝑ they had betwene them they loued eche other, and this loue contynued a whyle ryght Joyously. But at the last as these bretherne perceyued as they that wolde not make grete noyse for dyshonourynge of theyr syster were aduysed to sle hym. And in dede they ledde this yonge man whiche was named Laurence with them vnto a manere of theues / & when they were come thyder they had hym in to a gardyne and slewe hym / and buryed hym amonge the trees. And they came home agayne to theyr house made them to byleue ꝑ they had sente this Laurence ferre in to another coūtre in theyr message. Lysabeth whiche loued Laurence of so grete loue was nothynge at hertes ease bycause she had lost ꝑ presence of her loue & her herte gaue her straungely of this matter so moche ꝑ in a tyme cō strayned of ryght loue myght not suffre noo longer but ꝑ she asked of one of her bretherne where ꝑ Laurence was & why he taryed so longe. By ꝑ whiche her broder answered her ryght tyerslye & sayd / What perteyneth it to ꝑ to knowe / & then Lysabeth perceyued certaynly ꝑ they had slayne laurence / for ꝑ whiche she made merueylous sorowe when she was alone / & she wepte all ꝑ nyght ryght depely wout takynge ony maner of rest in cō playnynge hym ꝑ she loued so moche / & therwith she became ryght syke / for ꝑ whiche sykenesse she requyred her bretherne ꝑ they wolde let her go to dyspose her at theyr maner wout the Cyte a lytel whyle / & when they had graunted her she wente thyder / & she to whome her herte gaue all this aduenture wente alone in to ꝑ gardyne where this Laurence lay deed / & lokynge all aboute she sawe where ꝑ body was buryed by the raylynge of the newe erthe / & then she dygged ꝑ erthe w a pyrcoys ꝑ she founde there so moche tyll she founde ꝑ body Then embrasynge ꝑ body by grete dyssresse made sorowe out of measure. But for so moche that she knewe that she myght not be longe there for fere she sholde be perceyued / toke ꝑ body out of ꝑ erthe

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and toke the heed of her loue ꝑ her bretherne had
smyten of/and knytted it in a couerchefe ⁊ buryed it in one of her grete pottes Wheron they vse to set herbes ⁊ plantes ⁊ an herbe aboue it swete ly smellynge ꝑ is called Basylycon. And w̄ this potte she tourned home to her houle agayne but she had this potte in so grete cherete ꝑ she coude not parte from it but put it in one of her chambre wyndowes in the ayre. And she watered it with none other water but with the teeres of her eyen nyght and daye. And this thynge endured no lytell whyle as some of these men saye Women forgeteth lyghtly/but it semed ꝑ her sorowe encreased from day to daye/⁊ thus was the Basylycon waxen fayre ⁊ grete for the fatnesse of the erthe/⁊ to tell shortely so moche she ledde this lyfe vpon ꝑ potte/ꝑ it happened ꝑ some of her neyghboures perceyued howe she wepte without sealynge at this wyndowe vpon the potte/⁊ tolde to her bretherne the meruayle of her sorowe. So they were gretely abasshed what it myght be. And by nyght stale awaye the potte wherof in the mornynge there began to spryngge a newe noyaunce whē she founde not her potte/⁊ for all grace she requyred ꝑ she myght haue her potte agayne ⁊ she wolde qupte it them thoughe she sholde gyue her parte of all her other goodes/ and sayd pyteously in complaynynge. Alas in what houre brought my moder me forthe in to this worlde with my cruel bretherne ꝑ whiche hateth my symple plealaūce/

that they wyll not leue me a lytell poore potte of Basylycon whiche cost them nought nor yelde it me agayne/⁊ I aske them nothynge elles for my maryage/⁊ for my dowry. Alas it is not grete ꝑ I delyre of them/⁊ thus she lete it passe/but her sorowe neuer ceased so moche ꝑ she layde her on a bed ⁊ was sore syke. In the whiche sykenesse what so euer one offred her she set not by it ne by no Iope in ꝑ worlde but onely her potte/⁊ thus she dyed pyteously. And I thynke not ꝑ this thynge is a lesynge for there they made a songe of ꝑ complaynte of this gentyl Womā ⁊ of her pot Whiche they synge yet. What shall I tell ꝑ more I sholde holde ꝑ to longe yf I tolde ꝑ the hystoryes of Women in suche maner of loue taken/Whiche haue loued of ryght grete loue. ¶ Of another also telleth Boace of Whome ꝑ housbande made to eate ꝑ herte of her loue/Whiche neuer ete after. The same dyde ꝑ lady of Fayllee Whiche loued the Chastelayne of Coussy by to grete loue. Also I soude Trystram. Tyamere Whiche loued Hercules so moche ꝑ she slewe herselfe whē he was deed. So it is no doubte ꝑ there is ryght grete loue in a cōstaunte Womā Where she setteth her herte thoughe it be so ꝑ there be some Womē lyght. ¶ But these pyteous ensamples ⁊ knowe of others ꝑ I myght tell the ought not to be ꝑ cause to moue ꝑ courage of Women to put them in this perylous see ⁊ dampnable of lewde loue. For alway the ende therof is to them grete preiudyce in greefe of body ⁊ goodes/

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or dyshonoure in ꝑ soule whiche is most. So they shall do as wyse wome whiche by good wyt can eschewe & not to gyue audyence to the whiche w̄out sesynge trauayleth thē to deceyue theym in suche case.

¶ Of Juno & of other dyuers ladyes of renowne. Ca. lx.

SOwe J haue tolde ꝑ of grete foyson of ladyes of the whiche ꝑ hystoryes maketh mencyon / but for to saye of all the processe sholde be infynyte the whiche J haue not taken in honde / & it suffyseth me without more that J bryngе forth some in wytnessynge to saye the contrary to that ꝑ thou hast purposed that dyuers men say. J wyl tell the in conclusyon of some that hathe ben in ꝑ worlde gretely praysed by dyuers accydētes more thā by grete vertues. ¶ Juno doughter of Saturnus & of Opys after the sayenges of poetes & ꝑ errours of paynymes was gretely prayed above all other women of ꝑ lawe more for her good fortune than for ony other excellence. She was sister of Juppyter and maryed vnto hym whome they called soucrayne god / & for the grete rychesse & fortune in whiche she lyued & habounded with her housbande was reputed as goddesse of rychesse. And those madde people byleued ꝑ for her stature that she had after her dethe that they were the better fortuned / & they graunted to her also ꝑ cōforte of ꝑ ryghtes of maryage / & by her helpe the women recouered in prayngе to her / and they made temples of her all aboute / aulters / preestes / playes & sacrefyses / & thus was she lōge worshypped of the grekes and of them of Cartage / & with that she was brought to Rome after and put in ꝑ Cappytole in the celle of Juppyter her housbande. And there she was worshypped of Romaynes ꝑ were lordes of the worlde with many dyuers cerymonyes by longe tyme. ¶ Also Europe ꝑ was doughter of Agenor kynge of Phenyce was also gretely prayed for that / that Juppyter whiche loued her named the thyrde parte of ꝑ worlde after her name. And it is to knowe that of the names of dyuers women hathe ben dyuers landes / cytees and townes named so / as Englonde of a woman that was called Angle / and so of others.

¶ Jocasta quene of Thebes was prayed for her grete infortune / for by mysaduenture she had wedded her owne sone after that / ꝑ she had slayne his owne fader wherof none of theym bothe knewe. And she sawe that he dyspayred when he knewe ꝑ aduenture & after sawe hym slayne byt wene two sones ꝑ she had. ¶ Also Meduse or Bargon was prayed for her grete beaute / she was doughter of the ryche kynge Porce of whom ꝑ Royalme was ryght habundauntly closed with ꝑ see. This Meduse as the auncyent hystoryes sayth was of soo meruayllous beaute that not onely she passed all other women / but that is a meruayllous thynge and aboue nature. She had her countenaunce so

pleasaunt with her beaute of body and of vysage
& of her yelowe heeres as longe thredes of golde
& cryspe that she dyewe euery mortall creature ꝑ
she beheelde to her/so that she was vnmouable to
all people. And therfore the fable sayneth that she
became a stone. ¶ Helayne wyfe of Menelans/
kynge of Lacedemoyne doughter of Tyndarus
kynge of Ceballe/& of Leyda his wyfe was gre-
tely renowmed for her grete beaute. And for that
that it happened for bycause of the raupsshynge
that Paris made of her whiche was ꝑ cause by
the whiche Troye was destroyed of this quene/
thoughe it be sayd of the beaute of others/the hy-
storyes affermeth that she was the fayrest womã
that euer was borne of moder. And therfore the-
se Poetes saye that she was engendred of Jup-
ter the grete god. ¶ Also Polexene that was the
neke doughter of kynge Priamus was also as
fayre a mayde as is made mencyon in ony hysto-
re/and with ꝑ she was ryght stable & constaunte
of courage as she shewed in receyuynge the deth
without vysage or chere when she was heeded
vpon the tombe of Achylles/then she sayd that it
was more agreable to her to dye than to be ledde
in seruage. Of others ynowe I myght tell ꝑ whi
che that I leue for shortenesse.

¶ Here speketh ꝶpine/and ryght wysnesse ans-
wereth ayenst them that women dyawe mē to them
by theyr gayneſſe. Ca. lxj.

ꝶpine sayd thus Madame truely to ꝑ pur-
pose aboue sayd. The perylous syke of foly
loue to that ꝑ I se/truely it ought to be eschewed
of women that haue ony vnderstandynge in soo
moche that it is to them so preiudyable. But the-
re is grete blame gyuen to them that delyte them
to be gay in theyr araye and clothynge/and some
saye that they do it for dyawe these mē to theyr
loue. ¶ Ans were. Dere loue I shall not excuse
them that be curyous and quaynte of theyr arap
For without fayle that vyce and not lytell ne no
quayntenesse out of estate that pertayneth to eue-
ry persone to bere is not without blame by ꝑ whi
che not to excuse the euyll/but to the entente that
none charge them to gyue greter blame/ne other
that it affermeth not of suche women ꝑ one seeth
fresshe and gaye. I say to the certaynely that it co
meth not to all women bycause of loue that they
do so/but it cometh to many as well men as wo-
men by ryght good condycyon and naturall in-
clynacyon that they delyte theym in freshenesse/
and in fayre habytes and ryche/in clennesse/and
in profytable thynges. And yf it come to them by
kynde it were herde to them to eschewe it howe
be it that it sholde be the more vertuous. ¶ It is
not wryten of the Appostle sayne Barthylmewe
the whiche was a ryght grete gentyll man/that
not withstandynge that our sauyoure cryste Jhe-
su preched and teched strongly of pouerte & sym-
pleneſſe in all maner of thynges/yet the blessyd

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apostle all his lyfe ware clothes of lyke frenged aboute with golde and precyous stones/and it cometh to hym of kynde to be rychely arayed ꝑ whiche is comunely a curyous thynge and full of pryde/and yet he synned not. And some wyll say that for that cause our lorde suffred that for his martyrdome he lefte his skynne/and was slayne. And these thynges that I tell the for to showe that no mā ought to Juge another of conscyence for his habyte/ne for his arape. For it pertayneth onely to god to be Juge of all creatures/and vpon that I shall tell the some ensamples.

¶ Of Claudyne a woman of Rome. Ca. lxij.

Also Bocace and Valere telleth ꝑ Claudyne whiche was a noble lady of Rome delyted gretely in fayre clothynges & delycate. And for that ꝑ she was modelycatyse than the other ladyes of Rome/some presumed shrewdely ayenst her/& ayenst her chastyte to ꝑ preiudyce of her good name. So it happened in the .xv. yere of the seconde batayle of Aufryke. That the ymage of Dyllemonde moder of ꝑ goddes after oppynyon had ben borne fro Rome there were assembled all the noble ladyes of Rome to go mete with the ymage whiche was put in a shyp vpon Tybre/but ꝑ maryners myght not aryue at the porte for all theyr strength. Then Claudyne whiche knewe well ꝑ she was myslyeued of wronge for her fresshnesse she kneled before the ymage and made her prayer all on hyghe in sayenge to the goddesse/ that as truely as that she knewe that her chastyte was hole and not corupte that she wolde gyue her grace that she alone myght drawe the shyp to the hauen. And then truskynge to her clennesse toke her gyrdell & bounde it to the sterne of the shyp/ and after drewe the shyp to the ryuayle as lyghtly as thoughe all the maryners of the worlde had ben there. And then euery body meruaylled therof. I haue not tolde ꝑ this ensample for the thynge that I wene that ꝑ ymage that they as foles and myscreauntes call a goddesse ꝑ had myght to lyfte vp the prayer of Claudyne but I haue tolde it the for to shewe the that she that was so gaye lefte not for so moche to be chaste and by that she shewed that she had that the trouthe of her chastyte was so courable to her the whiche helped her and not the goddesse.

¶ Howe they lye not vpon some womē for so moche thoughe they delyte them in fayre clothynge & arape. Ca. lxiij.

And those women that wolde be byloued payne them for ꝑ cause to be gaye nyce and curyous. I shall proue the ꝑ encheson maketh them not the sooner/ne the better to be loued of wyse men & of worshyp/and more sooner and better ben these

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vertuous women honest & symple loued of them that loue worshyp than the moost Iolyest & fayrest. So one myght answere me thus / syth that women drawe these men to theym by theyr vertue and honeste. It were better that there were fewer good women, but ye reason sholde be nought worth. For the good and profytable thynges ought not to be lefte to be tolde & to encrease for that thoughe the foles abuse them and euery mā ought to do his deuoyre as wel doynge thoughe it fortune the contrary. And ye it is soo that many women ben loued for theyr vertues and honeste. I shall shewe the ensamples fyrst of dyuers sayntes of paradyse I myght tell the that were couey ted of men for theyr honeste. ¶ Lucrelle of whom I spake here aboue whiche was raupshed / the grete honeste of her was cause that Tarquyne loued her more than her beaute. For as her housbā de was ones at a soupere there as this Tarquyne was whiche raupshed her after and dyuers other knyghtes with theym they began to speke of theyr wyues / and euery mā sayd that his was best. But to knowe ye trouthe & to proue whiche of theyr wyues was moost worthy to be praysed euery man wente to horse backe & wente to theyr houses. And thoughe ye they founde occupyed in the moost honest offyces & the werke were ye more of reputacyon wherof it fortuned ye Lucrelle amonge all the other was founde ye moost honestly occupyed as tyght a wyse & a good womā clothed in a symple gowne amonge her maydens & her wome werkynge in wulles & spekynge of vertuous thynges / & thyder came ye sayd Tarquyne sone of ye kynge with her housbade Whiche behol dynge her grete honeste / her symple countenaūce & her styll manere was so amerous of her ye it caused hym to do the folye that he dyde after.

¶ Of quene Blaunche moder of sayntLewes & of other good women loued for theyr vertues. Capitulo. lxiij.

THe same wyse was loued for her grete vnderstandynge / wysdome / vertue & bounte / the tyght noble quene Blaūche moder of sayntLewes of ye erle of Chāpayne notwithstandynge she had passed ye floure of her youthe. But this noble erle herynge ye quene speke to hym wt so wyse wordes when he had begon to warre agaynst ye sayd sayd sayntLewes and the good lady spake to hym of it sayenge that he ought not to do so cō syderynge the weithes that her sone had done to hym / the erle beheldе her by grete entent metuaplynge hym of the grete goodnesse & vertue of her by ye whiche he was so stronge ly vndertaken wt her loue ye he wyst not what to say nor do / ne durst neuer warre ayenst hym after. For he knewe wel ye there was so moche weithe in her and of vertue also ye he coude neuer do otherwyse but accorde wt hym and her. So he suffred fro that houre for the

many troubles by leude desyres that cõstrayned hym/yet she answered hym by the same. And then when she doubted not that he sholde neuer make warre to the kynge but wolde be all his/and that she was incertayne that herte and body and all ꝑ euer he had was submytted to her commaundement/soo she loued hym all his lyfe after. And he lefte not for a lytell wanhope that he myght come to her loue. So he made his louely complaynte̅s in dyttyes playsynge gretely his lady. The whiche goodly dyttyes that he made he put them to a musycyen to set them in to songe ryght delectably And in his halle at Bloumce and also at Troyes he made wryte them and yet they appere in many places. And thus myght I tell the of many other ¶ And I Cpine answered Madame to your purpose in lyke case I haue seue by experyence. For I knowe many vertuous women that by that they haue confessed them to me in complaynynge them to me of the pleasaunce that they toke there they haue ben more requyred syth ꝑ tyme ꝑ theyr grete beaute and youthe hath ben past/ than they were in theyr grete floure wherof they sayd. Alas What wyll ye that I say to these men seynge in me ony countenaunce of foly by ꝑ whiche they haue coloure and cause to thynke that he was of accorde to do so grete foly. And I persepue nowe openly by that ꝑ ye saye that the grete welthe of them hathe ben cause to make them to loue. And it is well contrary to ꝑ oppynyon of dyuers folke ꝑ say

that a good woman that wolde be chaste shall neuer be that woman that lyst to be couepted nor requyred.

¶ Cpine asketh a ryght wyse̅s answereth ayenst them that saye that women by nature ben scarle. Capitulo. xxv.

Replye you I can no more myne owne lady / For my questyons ben well assoyled. And it semeth me that ye haue ynoughe proued false the cupll sayenges ꝑ so many men saye vpon women. And also amonge other vyces of wome̅ they saye ꝑ auarice is a naturall thynge in them / but it appereth not so to me by that that ye saye. ¶ Answere. Dere doughter I tell the certaynly ꝑ auarice is no more naturall in women than in men/ & yf there be lesse god knoweth it. And that thou mayst se by that that by ꝑ couetyseneese of dyuers men there is moche more harme done to the worlde than by the lytell couetyseneese of women. But as I haue sayd to the before that ꝑ fole knoweth better the lytell trespace in his neyghboure than he dothe the grete cryme of hym selfe. And by that that one sethe often tymes ꝑ women delyte them in louynge to spynne and carde suche thynges me̅ call couetyse. But I promyse the ꝑ there ben grete foyson of them that yf they had wherof they wolde not be scarse ne couetouse as of that ꝑ sholde be

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to theyr worshyp. But poore men holde comunely theyr wyues so straycte ꝑ they must nedes kepe that they haue/for they wote well it were no yght thynge to haue more. And so there ben some people ꝑ calleth women scarse/for ꝑ they haue maryed full large wastours of theyr goodes/& the poore women ꝑ knewe well ꝑ theyr housbandes haue spended lewdely that ꝑ sholde fynde theyr housholde & that they & theyr chyldren dare not compare there and maye not holde them to speke to theyr housbandes & to coũsayle them of lesse despence. So suche thynges is no coueytyse ne scarsenesse but it is a sygne of ryght grete prudence/& suche debates one may se often tymes in maryages by that ꝑ suche counsayllynge pleaseth not to the men/and by ꝑ they gyue blame to the women of ꝑ they ought to prayse them of. But ꝑ it be true that this vyce of Auarycе be not in them so as some wyll say/It appereth to almesse that with ryght good wyll they do dayly/& god knoweth it howe many prysoners in the londe of ꝑ sarazyns howe many nedy gentylmen & others haue ben and ben all dayes lowe in the worlde comforted & socoured by women & by theyr goodes. ¶ The Ladyes of Rome were not scarse when in the tyme that ꝑ Cyte was gretely greued with warre/by the whiche all ꝑ comune treasoure of ꝑ towne was wasted & spended on men of armes wherof it was grete sorowe to ꝑ Romaynes to fynde the way to haue syluer to put forth an armye whiche was of force ryght necessary for them. But the ladyes by theyr owne fre wyll & also the wydowes assembled them & brought all theyr Jewelles & al that they had without sparynge ony thynge to ꝑ prynces of Rome/& freely toke it them of ꝑ whiche thynge the ladyes were gretely prayse/and afterwardes all theyr Jewelles & goodes were yelded to them agayne & of good ryght. For they were the cause of ꝑ recouerynge of Rome.

¶ Of the ryche lady and lyberall named Busyse. Capitulo. lxvj.

Of the lyberalyte of women also it is wryten in the dedes of ꝑ Romaynes of ꝑ worshypfull ryche Woman Busyse or Paulyne whiche was in ꝑ londe of Puyl le in the tyme ꝑ Hanyball greued, so moche the Romaynes by fyre and fyen/ꝑ he despoyled almost all Italy of men & of goodes It happened ꝑ of ꝑ grete dyscomfyture of Canes wherof Hanyball had so noble a victorye/many Romaynes fledde ꝑ scaped from the batayle woũded and hurte. But this worshypfull lady Busyse receyued all them that she myght haue anone to the nombre of.x.thousande and gadered them in to her houses/for she was of grete rychesse. Soo she made them to be heled at her cost and charge/& socoured them all with her goodes soo moche ꝑ

by the helpe and comforte ꝑ she dyde to them they myght tourne agayne to Rome and set vp theyr armes agayne of the whiche thynge she was ryght gretely prayſed. So doubte ye not dere frende that of infynyte women/large curtoys/and lyberall I myght tell the ynoughe. ¶And alſo with out ſeksynge more ferther the hyſtoryes as well of other largeſſe of ladyes I myght tell the ynoughe Ne was not the lyberalyte grete of the noble lady de la ryuere named Margarete whiche is yet on lyue/and was ſomtyme wyfe of the lorde Burell lorde de la ryuere/and fyrſte chamberlayne of the wyſe kynge Charles. This lady as she ꝑ was alwaye/wyſe/worſhypfull and well manered. It happened in a tyme amonge others/ꝑ she beynge at a grete feeſt where there was grete foyſon of noble ladyes and of knyghtes and of gentylmen in grete apparayle. Then this noble lady whiche was fayre & yonge as she beheloe ꝑ noble chyualry that was there thought that there was no chere amonge others ryght a notable knyght and of grete worſhyp in his lynynge that was called syr Emenyon de Pompyners. This lady lyke not for ſo moche ꝑ he was a goodly man to haue remembraunce of hym byeauſe of his worthyneſſe and bounte/her thought ꝑ more fayrer araye myght not be in a company than notable men & of good fame thoughe that they were olde. So she aſked gretely where this syr Emenyon was ꝑ he was not at that aſſemble. So it was tolde her that he was in pryſon in the caſtell of Parys for fyue honderd frankes in whiche he was bounde for a vyage that he dyde in armes as he dyde ofte tymes. Ha ſayd the noble lady What ſhame is this to ꝑ realme to ſuffre ſuche a man to be an houre in pryſon for dette. And than she toke the chapellet of golde that she had vpon her hede/ryght ryche and fayre/ and put vpon her in ſtede of that a chapellet of peruencle/and ſo she toke it to a certayne meſſagere & ſayd. Go and put this chapellet in plegge for that he oweth/and that he be delyuered anone and come heder/the whiche thynge was done of the whiche she was gretely prayſed.

¶Of pryncelles & of ladyes of Fraūce. Ca. lxvij.

AND I xpine ſayd thus. Madame ſythe that ye haue remembred this lady that is in my tyme and are entred to the ſame courte of ladyes of fraunce a bydynge in that courte. I pray you that it pleaſe you to ſaye ſom what of them that ye ſeme ought to be ſayd/& yf ye thynke ꝑ it be good that they maye be harboured in our cyte. For why refoze ought they to be forgotten as thoughe they were ſtraungers. Anſwere. xpine I anſwere the certaynely that I ſe many of thē ryght vertuous and it pleaſeth me wel ꝑ they be of our cytezeynes And fyrſt of all ſhall not be refuſed there the noble quene of fraunce Iſabell debaucre/ now be the

grace of god reygnynge in whom there was neuer founde no cruelte nor extorcyon ne none euyl vyce but alway in good loue & benygnyte to her subiectes. ¶ Ne ought not gretely to be praysed ye fayre ponge/good & wyse duchesse of Berry wyfe of duke Johñ late sone of kynge Johñ of Fraũce & broder of ye wyse kynge Charles/ye whiche noble duchesse bare herselfe so wysely & chaste in the floure of her youthe yt all ye worlde praysed her of grete vertue. what sholde I say to ye of ye duchesse of Oxlyaunce wyfe of Lewes sone of Charles ye wyse kynge of Fraũce late doughter of ye duke of Myllayne/of whiche prudent lady ye myght tell ye stronge & constaũte courage of grete loue to her lorde/aduysed in gouernaunce/Just to euery mã & wyse of her behauoure. ¶ what is there to saye of ye duchesse of Burgoyne wyfe of duke Johñ sone of Philyp/late sone of kynge Johñ of Fraũce/ was she not ryght vertuous true to her lorde benygne in herte/& in her countenaunce/good in cõdycyons & without ony vyce. ¶ The countesse of Clermount doughter of ye duke of Berry aboue sayd of his fyrst wyfe & maryed to ye erle of Clermount sone of ye duke of Burbon abydynge ye duchy/is not ye tale of her suche ye perteyneth to be to euery hygh prynces of ye gret loue of her lorde wel manered in all thynges wyse/& her vertues appered lyke to her countenaunce & honourable porte & this is she ye ye louest syngulerly amonge others as moche for her vertues as for ye grete benefeytes of her/stretched vnto ye by charyte & good loue ye arte beholdynge therto. The Ducheile of Holãde & countesse of Heynaulte doughter of ye aboue sayd Philyp & syster of hym ye is nowe/ought not ye lady to be put amõge ye good ladyes true in courage/ryght wyse in gouernaunce/charytable/& so ucraynely deuoute to god warde/& to say shortly all good. ¶ The duchesse of Burgon / ought she not to be remembred amonge ye praysed ladyes & ryght worshypfull worthy to be praysed in al thyges/what sholde I say/I must occupye longe tyme to tell all theyr grete bountees. ¶ The good lady & fayre & ryght a noble woman counteile of Saynt Poule/doughter of ye duke of Bar cosyn germayne of ye kynge of Fraunce wel ought to come in place amonge others. ¶ Also she ye thou louest well Anne doughter somtyme of the Erle of Marche & syster to hym ye nowt is whiche is maryed to the broder of ye quene of Fraunce Lewes de bayere empeyreth not ye company of thẽ ye haue grace & be worthy of prayse/for to god & ye worlde her vertuesben accepted. ¶ Of other counteiles & baronnesses ladyes & gentylwomẽ burgeyses/wyues & of al estates there ben nowe bo the good & fayre maulgre ye cuyll sayers ye god be worshypped whiche mayntayne thẽ & amẽde thẽ ye do amysse/& of this thyng doubte not ye cõtrary For I afferme ye for certayne thoughe ye many mẽ as cuyl sayers & envyous say ye cõtrary. & I Pyne answered/thã certes madame this I sayd of you

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is to me a soueraynt Ioye. And she answered me. Dere frende nowe I haue sufficyently done myne office in ỳ Cyte of ladyes / as in makynge ỳ fayre palays & fayre mansyons / & I haue peopled it w̄ nobles grete rowtes of all estates whiche is nowe fulfylled / nowe come my syster Iustyce whiche shal perfourme ỳ surplus & so ỳ shalte be sufficyed.

¶ Xp̄ine speketh to all pryncesses ladyes / & to all women. Ca. .lxviij.

MOst doubted excellente & worshypfull pryncesse of Fraūce and of euery coūtree / all ladyes gentyli women & generally al women / whiche loueth / loued / and shal loue vertue and good condycyons. As moche those ỳ ben passed as those ben nowe / & those ỳ are to come / be ye glad & make Ioye in our newe Cyte / whiche thanked be god is al buylded for ỳ mooste parte / & nere hande peopled yelde ye thankes to god whiche hytherto hath conducted me with grete labour & studye & wolde ỳ a worshypfull lodgynge for a perpetuall dwellynge as longe as ỳ worlde shall last were made by me in ỳ cloystre of a cyte stablysshed / to whiche I am come hytherto / hoppynge to go forthe to ỳ cōclusyō of my worke / by ỳ helpe & comforte of dame Iustyce / whiche after her promyse shall be to me helpe w̄out beynge wery tyll it be closed & al parfytely made. Nowe pray for me my mooste doubted ladyes.

¶ Here endeth ỳ seconde parte of this boke.

¶ Here begynneth the table of ỳ thyrde parte of this boke / the whiche speketh howe & by whome the hyghe batylmentes of ỳ towres of ỳ Cyte of Ladyes were perfourmed / & what noble ladyes were chosen for to dwelle in ỳ hyghe & grete palays and hyghe dongeons.

¶ The fyrst chapytre telleth howe Iustyce ledde the quene of heuen to enhabyte & lordlypp in the Cyte of Ladyes. Capitulo. Primo.

¶ Also of the systers of oure Lady and of Mary Magdaleyne. Ca. secundo.

¶ Also of saynt Katheryne. Ca. iij.

¶ Also of saynt Margarete. Ca. iiij.

¶ Also of saynt Luce. Ca. v.

¶ Also of saynt Martyne. Ca. vj.

¶ Also of another saynt Luce. Ca. vij.

¶ Of saynt Iudyne & other dyuynes. Ca. viij.

¶ Also of the blessyd Theodosyne / and of saynt Barbara / and saynt Dozothe. Ca. ix.

¶ Also the lyfe saynt Xpine. Ca. x.

¶ Also of dyuers sayntes whiche sawe theyr chyldren martyred before them. Ca. xj.

¶ Also of saynt Maryne the vyrgyne. C. xij.

¶ Also of the blessyd Eulropyne. Ca. xiij.

¶ Also of ỳ blessyd anastase & her relawes. ca. xiiij

¶ Of the. iij. systers vyrgynes. Ca. xv.

¶ Also of the noble Athaipe. Ca. xvj.

¶ Also of saynt Affre. Ca. xvij.

¶ Of dyuers noble ladyes whiche serued & honoured ỳ apostles & other dyuers sayntes. ca. xviij

¶ Also in ỳ ende of this boke Xpine speketh to the ladyes. Ca. xix.

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Here begynneth the thyrde parte of the boke of the Cyte of Ladyes / Whiche telleth howe and by whome the hyghe bataylementes of the towres were made & perfourmed / & what noble ladyes were chosen to enhabyte the hyghe palays and ỹ hyghe dongeons.

The fyrst chapytre telleth howe Justyce ledde the quene of heuen to enhabyte and lordeshyp in the Cyte of ladyes. Capitulo. Primo.

AND then my lady Justyce drewe her towarde me in her hyghe manere & sayd thus. Fpine to saye ỹ ryght way It semeth me well ỹ after thy polycye with the helpe of my systers so that thou hast knowne to put in werke thou hast wrought well and fayre in the buyldynge of the Cyte of Ladyes. And frome hense forthe it is tyme ỹ I entremete me of the surplus so as I haue promysed the. That is to knowe to bynge thyder and lodge the moost excellent and blessyd quene amonge all women with her noble company so that the cyte maye be lordeshypped and gouerned by her / and enhabyted with a grete multytude of noble ladyes of her courte and of her meyny For I se the palays and the hyghe mansyons redy and arayed / and al the stretes couered to receyue her and her ryght honourable and excellente rowte and assemble. Nowe come on then ye princesses / ladyes / and all women before / to receyue this lady with grete worshyppe and reuerence. Whiche is not onely your quene / but she whiche hathe domynacyon and lordeshyp aboue al puyssaunce after here onely sone that she bare and conceyued of the holy ghost / and whiche is ỹ sone of

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god the fader. But it is good reason ꝑ this mooste hyghe & excellent ꝓynceſſe be mekely ꝓayed by ꝑ aſſemble of all ladyes & women ꝑ it pleaſe her of her grete mekeneſſe to dwelle here alowe amonge them in theyr Cyte & congregacyon without haupnge them in dyſdayne for the regarde of her hyghneſſe towarde theyr lyteineſſe. But it nedeth not to doubte ꝑ her mekeneſſe whiche paſſeth all others & her benygnyte more than aungelyke ne wyll not ſuffre her to make refuge to dwelle & enhabyte in ꝑ Cyte of ladyes aboue all other women in ꝑ palays ꝑ my ſyſter rygh wyſneſſe hath ordeyned for her whiche is all made of glorye & of ꝓayſynge. Nowe come on then al women w̄ me & ſay we thus here. ¶ We ſalute ꝑ with ꝑ ſame ſalutacyō ꝑ the aūgell brought to ꝑ / ꝑ whiche ꝑ haſt moſt agreable aboue al other ſalutacyōs ſaynge to ꝑ. (Aue Maria). All ꝑ deuoute kynde of womē beſeche the mekely ꝑ thou abhorre not to dwelle amonge them by grace & ꝓyte as theyr defendereſſe / & protectryce / & keper ayenſt all ꝑ aſſaultes of ꝑ enemyes & of the worlde / & ꝑ they may drynke of ꝑ well of vertues ꝑ flowyth fro ꝑ / & to be refreſſhed / ſo ꝑ ſynne & all vyce be to them abhomynable. Nowe then come on our heuenly quene / tēple of god / ſelle & cloyſtre of ꝑ holy ghoſt / habytacle of ꝑ Trynyte / Joye of aungelles / Sterre & redreſſe of them ꝑ ben out of ꝑ ryght way / hope of al true byleuynge people. O bleſſyd lady What is he ſo outragyous ꝑ euer dare thynke or put out of his mouthe ꝑ the femenyne kynde is foule conſydered thy dygnyte / for thoughe all the doynges of Women were euyll / ſo palleth & ſurmounteth ꝑ lyght of thy goodneſſe all the euyll ꝑ may be. And when god wolde chooſe his ſpouſe in this kynde for thyne honoure ryght excellent lady. All men ought to be ware / not onely to blame Women but to haue thē in grete reuerence. ¶ The anſwere of the bleſſyd quene is thus Juſtyce ꝑ ryght Welbyloued of my ſone / With ryght good wyll I ſhall dwell & abyde amonge my ſyſters and frendes the Women. For reaſon / ryght wyſneſſe / and thyſelfe wolde that I dyde ſo / and nature enclyneth me therto / for they ſerue me / prayſe me / and worſhyp me without ceaſynge. So I am and ſhall be euermore the heede of the kynde of women. For this thynge was euer in the thought of god the fader preparate / and ordeyned in the counſayle of ꝑ Trynyte ¶ Then anſwered Juſtyce with all the Women / Lady thankynges / and prayſynges be gyuen to the by the infynyte worldes. Nowe lady ſaue vs / and pray for vs to thy ſone whiche nothynge the refuſeth.

¶ Of the Syſters of our Lady & of Mary Magdaleyne. Ca. secundo.

NOwe ꝑ Empreſſe is lodged With vs Whether the euyll ſayenge Janglers wyl or no. And nowe ought ꝑ bleſſyd ſyſters to put in / & ſaynt Mary Magdaleyne With them / Whiche made her

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company without leuynge her in the tyme of the paſſyon of her ſone ryght nyghe the croſſe. O the grete fayth of women & grete loue whiche neuer lette ꝑ ſone of god quycke nor deed whan he was abandonned & forſaken of his apoſtles/and it apered well ꝑ god reꝛoued not the loue of womē as it were a fraple thynge as ſome men wyll ſay when he put ſo grete loue in the herte of ꝑ bleſſyd Mary Magdaleyne & of other ladyes as it appered and that it ꝓoued ſo moche.

¶ Of ſaynt Katheryne the holy vyꝛgyne. Ca. iij.

TO make company with ꝑ vyꝛgyne quene of heuen/& ꝓynceſſe of ꝑ Cyte of Ladyes/we muſt lodge w̄ her the bleſſyd vyꝛgynes & holy ladyes in ſhewynge howe god hath ꝓoued the kynde of womeu/by that that the ſame wyſe that he gyuen vnto men he hath gyuen vnto women for to vnderſtande in theyꝛ ponge and tendre age for to be conſtaunte and ſtronge in ſuffeꝛynge horꝛyble martyꝛdomes for ꝑ holy lawe/the whiche ben croWned in gloꝛye of whome the fayre lyuesben of good enſample to here to euery euery Woman aboue all otbher wyſdome/& therfore they ſhall be ꝑ ſuperlatyue degre of our Cyte And fyrſt as a ryght excellent ꝑ bleſſyd katheryn whiche was doughter of kynge Coſtes of Alexãdre. This bleſſyd vyꝛgyn was lefte to be heyꝛe of her fader in the age of. xviij. yeres/& notably ſhe gouerned her & her heꝛytage/ſhe was a cryſtē woman & all gyuen to god refuſynge all other maryages. It happened that in to the eyte of Alexandre was come ꝑ Emperour Maxencyus the whiche on a day of grete ſolempnyte of his goddes had made to aray grete appareyle to make ſolempne ſacrefyſe. Katheryne beynge in her palays herde the noyſe of beeſtes ꝑ were arayed to do ſacrefyſe & grete noyſe of inſtrumentes/& as ſhe had ſente to knowe what it was. And it was reꝛoꝛted to her that ꝑ Emperour was in the temple to do ſacrefyſe anone ſhe wente & began to coꝛrecte ꝑ Emperoure of ꝑ erroure by many wyſe woꝛdes/& as ſhe was a grete clerke & had lerned ſcyences began to ꝓoue by good reaſons of Phylolophye ꝑ there was but one god maker of all thynges/& ꝑ he ought to be woꝛſhypped & none other. When ꝑ Emperour herde this mayden whiche was ſo noble & of ſo grete auctoꝛyte thus ſpeke/& whiche ꝑ was ſo fayre was all admeruaylled & wyſte not what to ſay but entended to beholde her/ſo he ſente al aboute to ſeke philoſophꝛes in all ꝑ londe of egypte/ſo there came befoꝛe hym. l. philoſophꝛes whiche helde thē ryght euyll contente when they knewe the cauſe wherfoꝛe they were bꝛought thyder. And ſayd that lytell wytte had moued them to trauayle frome ſo farre coutrees for to diſpute with a mayden/and to telle ſhoꝛtely when ꝑ day of theyꝛ diſputacyon was come/the bleſſyd katheryne ledde theym forthe ſo with argumentes/

that they were all ouercome and coude not assoyle her questyons for ꝑ whiche ꝑ Emperoure was pas syngе wrothe with them/but all that aduayled no thynge. For by the grace of god & by the holy wor des of the vyrgyne they were all conuerted & con fessed the name of Jhesu Cryst/ for the whiche de spyte the Emperoure made them all to be brente & the holy mayden conforted them in theyr martyr dome/and assured them to be receyued in perpetu all glory & prayed god that he wolde kepe them in the veray faythe. And so by her they were put in ꝑ nombre of the blessyd martyrs. And suche a myra cle god shewed in them ꝑ the fyre neuer hurte theyr bodyes ne theyr clothes but that they bode al hole after the fyre was done wout losynge of ony heere of theyr heedes/but it semed that all were on lyue The tyraunte Maxencyus whiche gretely couey ted the holy vyrgyne katherynе for her beaute be gan to flatter her/ ꝑ she sholde tourne to his wyll/ But when he sawe that it aduayled nothynge he tourned hym to his manasynges and then to tour mented and made her to be beten cruelly and after to put her in pryson without vysytynge of ony per sone ꝑ space of .xij. dayes without mete or drynke tro wynge to haue made her dye for hongre. But the aungeles of our lorde were with her whiche comforted her & after the .xij. dayes she was brou ght before the Emperoure / and he sawe her more fresshe and hole than she was before/and trowed that she had ben vysyted. So he commaunded the

kepers of the pryson to be tourmented/but Kathe ryne whiche had pyte on them affermed that she had no comforte saue onely from heuen. The Em peroure wyst not what harde tourmentes he my ght make to tourment her. And by the counsayle of his prouoste he lete make wheles full of rasou res whiche tourned one ayenst another / & what someuer was in the myddes was al cutte of/and bytwene these wheles he made put sayntе Kathe ryne all naked whiche alwaye worshypped god with Joyned handes. Then the aungelles of god came and defended her/ whiche brake the wheles with so grete strengthe that all the tourmentou res were slayne with them. And when the Empe roures wyfe vnderstode these meruaylles ꝑ god made for sayntе Katherynе she was conuerted. & blamed the Emperoure of that that he dyde and then she wente and vysyted the holy vyrgyne in the pryson and prayed her that she wolde pray to god for her. For the whiche despyte ꝑ Emperoure made to tourmente his wyfe and to drawe of her pappes/and the vyrgyne sayd to her. Doubte ye not ꝑ tourmentes noble quene for this daye thou shalte be receyued in the Joye without ende. And then the Emperoure made his wyfe to be heeded and a grete multytude of people that were con uerted. The Emperoure requyred Katheryn that she wolde be his wyfe/and when he sawe that she was refusynge to all his petycyons wente & ga ue his sentence that she sholde be heeded. And she

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made her prayer prayngе for all them that had re membrauncе on her passyon/and for theym that called her name in theyr trybulacyons that god myght be theyr helpe & socoure. A voycе came fro heuen whiche sayd ỹ her prayer was herde. Soo she made an endе of her martyrdome and in stede of blode there ranne mylke out of her body. And ỹ aungelles toke her holy body & bare it to ỹ moun te Synay whiche is .xx. dayes Journey fro thens And there they buryed her / at the whiche tombe god hath done many myracles whiche I let passe for shortenesse. And of the same tombe there ren neth oyle whiche heleth many syke men and god anone after punysshed the Emperoure tyght hor ribly.

Of sayntMargarete. Ca. iiij.

We shall not forgete also ỹ blessyd vyr gyne sayntMargarete of Whome ỹ Legende is knowne full well howe she was borne in Antyoche of noble kynrede/introducte in ỹ faythe whē she was yonge of her nourysse / of whome tyght humbly she wente euery daye to kepe the shepe/ Wherof it happened ỹ Olybryus whiche was ste warde with the Emperoure sawe her in goynge by and couepted her. So he sente to fetche her / & for that that she wolde not consente to his wyll/ and that she tolde hym that she was a crysten wo man/he made her to be strongly tourmented /be ten and prysoned in the whiche pryson for that ỹ she felte her tempted she requyred that she myght se hym vysybly that soo moche euyll pourchased her. And then came an horryble serpente whiche gretely made her aferde and swalowed her. But she made the sygne of the crosse and anone the ser pente brake/and after she sawe at a corner of the pryson a blacke sygure as of a man of Ethyope/ And then Margarete wente boldely and conju red hym/and he couched vnder her feete / and she sette her feete vpon his throte/and he cryed with an hygh voyce/mercy. The pryson fulfylled with clerenesse Margarete was comforted of the aun gelles/and then she was tourmented agayne be fore the Juge/the whiche when he sawe that all his ammonycyons aduayled hym not made her to be tourmented more than she was before. But the aungelles of god came and brake all the tour mentes/and the vyrgyne lepte awaye from it all hole/and there was grete foyson of people cōuer ted. And whan the false tyraunte sawe that he or deyned ỹ she was heeded. But she made her ory son fyrste / and prayed vnto almyghty god for all theym that remembred her passyon / and all they that prayed vnto her in theyr trybulacyons / and for women grete with chylde that almyghty god wolde grauute vnto them theyr petycyon. And ỹ aungell of god came & tolde her that her prayers

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were herde and that she sholde go in the name of
god to receyue the palme of the vyctory/and then
she stretched forthe her necke and was heeded/&
the aungelles bare her soule to heuen. ¶This
false Olybryus also made to tourmente the holy
vyrgyne named Regyne/whiche was eyght yon
ge of the age of.xv.yeres for that that she wolde
not accorde to hym/and she conuerted moche peo
ple with her holy prechynge.

¶Of the holy vyrgyne saynt Luce. Ca. v.

THe blessyd saynt Luce whiche was
borne in Rome ought not to be for-
geten in our letanye/ȳ whiche was
rauysshed of ȳ kynge Aceya of Bar-
bary. And when he was in his coun
tre he trowed to haue defouled her. Then she by
the vertue of god began so to preche vnto hym ȳ
he merueylled of her wytte and lefte her & sayd ȳ
she was a goddesse & helde her in grete worshyp
and reuerence in his palays. And eyght reuerent
ly he establyssh̄ed her dwellynge for her and her
meyny/and ordeyned that no man sholde repayre
thyder to hurte her or trouble her. And she with-
out seasynge was in fastynges and in orysons &
ledde eyght an holy lyfe prayenge for her hoost/ ȳ
it myght please god to enlumyne hym with the ly
ght of his holy farthe/and her hoost asked coun-
saple of her in all his doynges/and he toke it Wel
What so euer she counsayled hym/when he wente
to the werre he prayed her that she wolde praye
to her god for hym/and she blessyd hym/and he ca
me agayne as ouercomer of his enemyes. Wher-
fore he wolde worshyp her as a goddesse & wolde
haue made to buylde a temple for her but she sayd
that he sholde beware therof and that there was
not but one god/& that she was a symple synner
and thus she was by the space of.xx. yeres perse-
uerynge in holy lyfe. So she had it by reuelacyon
of our lorde that she sholde retourne to Rome &
there she sholde accomplyssh the terme of her ly-
fe by martyrdome/& she tolde it to the kynge whi
che was eyght full of sorowe for it/and answered
her and sayd. Alas yf thou parte fro me/myne
enemyes wyll assayle me/& I shall lose my good
fortune when I shall not haue the. And she sayd
to hym/thou kynge come with me/and leue thy-
ne erthely royalme/for thou arte chosen to posses
a more noble kyngdome whiche is without ende
And he anone lefte all that he had & wente with
the holy vyrgyne not as a lorde but as a seruaute
And when they were come to rome/and she was
knowne that she was a crysten woman/she was
taken & brought to her martyrdome. Of the whi
che thynge the kynge Aceya was eyght sorowful
and ranne aboute and wolde haue reuenged her
after his power/yf the holy vyrgyne had not byd
den hym the contrary/soo he wepte tenderly and
cryed that they were cursed people to do so moche

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cupll to the holy vyrgyne of god. And When it came that one sholde smyte of the heede of ꝑ blessyd vyrgyne/ꝑ kynge Wente to put his heed by hers/ cryenge I am a crysten man/ & I offre myne heed to Ihesu Cryst god & maker of all thynge Whom that holy Luce Worshyppeth. And soo they Were bothe heeded togyder and croWned in glory/ and xij. other With theym that Were conuerted by the holy vyrgyne sayntLuce Wherof the feest of them is haloWed togyder in the. vij. kalenders of Jule

¶ Of ꝑ blessyd vyrgyne sayntMartyne. Ca. vj.

THe blessyd vyrgyne Martyne maye not be forgoten. This blessyd mayde Was borne in Rome of ryght noble kynred. The Emperoure Wolde constrayne her to be his Wyfe bycause of her beaute/ and she answered I am a crysten woman offred to god alyue Whiche delyteth hym in chaste bodyes and in clene herte/ and to hym I do sacrefyse and commende me. And for despyte of these Wordes the Emperoure made her to be ledde to the temple to constrayne her to Worshyp the ydolles/ and she kneled doWne and her eyen toWarde heuen/ lyftynge vp her Joyned handes made her orysons to god / and anone the ydolles fell doWne all to tozne/ the temple brake / and the prestes of the temple of ydolles Were slayne/ and the deuyll that Was in the ydoll cryed & confessed that the holy vyrgyne Martyne Was the veray seruaunt of god. The tyraunte Emperoure for to reuenge his goddes made her to be cruelly tourmented/ in the Whiche god appered to her & comforted her/ and she prayed for them ꝑ tourmented her somoche that they Were conuerted by her merytes/ and grete foyson of people also. Of ꝑ Whiche thynge the Emperoure Was Worse dysposed than before and made her to be tourmented more and more of dyuers tourmentynges and cruel But those that tourmented her thought verely ꝑ they sawe god and his sayntes before her/ & they asked mercy of her and Were conuerted. And soo as she Was in oryson prayenge for them a lyght came rounde aboute them/ and a voyce Was herde from heuen that sayd I spare you for the loue of my ryght Welbyloued Martyne. And then the prouost cryed to them for that they Were conuerted and sayd. O fooles ye are decepued by this enchauntresse Martyne. And they answered Without drede. Nay thou arte decepued by the dyuyll ꝑ dWelleth within the/ for thou knoWest not hym that made the. And the Emperour Wrothe out of measure cõmaunded them to be hanged & theyr flesshe to be al to tozne/ & they receyuynge martyrdome Joyfully praysed god. And the Emperour agayne made martyne to be dispoyled al naked & her flesshe Whyte as lylye ꝑ made them abasshed for her grete beaute/ & When the Emperour Whiche coueyted her had longe tyme counsayled her/

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and sawe that she wolde not obaye / made her to be cutte al aboute/and out of her woundes there came mylke for blode/and yelded grete swetnesse & yet he woode on her made to stretche her abrode and raced her with hokes and brake all the body so moche that they that tourmented her were al wery and god kepte her that she sholde not dye so soone / to the entente that the tourmentoures myght haue cause to be conuerted the whiche began to crye Emperoure we wyll do no more / for the aungelles beteth vs with chaynes. And then there came newe tormentoures to tourment her and anone they were deed/and the Emperour confused wyste not what to doo / but made her to be stretched to brenne her with brennynge grees / & alwaye she glorifyed our lorde / and there came out of her mouthe right grete swetnesse/& when the tyrauntes had tourmented her so moche that they were ashamed they cast her in a derke pryson And Emenyon the cosyn of the Emperoure went to loke in to the pryson/ and he sawe Martyne enuyronned with aungelles set in a trone right well arayed and there was grete clerenesse with many dyuers songes right melodyous / and she helde a table of golde in ỹ whiche there was wryten. My lorde swete Jhesu cryst so moche by thy werkes prayse in thy blessyd saynctes Emenyon gretely admerueyled of this thynge went to tell it to the Emperoure whiche answered ỹ he was deceyued by her enchauntementes/in ỹ morynynge the tyraunt made her to be taken out of pryson /& euery body meruaylled of that ỹ she was all hole thrughe whiche many was conuerted. At the last he made her to be ledde to the tymple to constrayne her to do sacrefyse to the false goddes. Then ỹ deuyll began to braye and sayd / alas alas I am confounded/and the holy vyrgyne commaunded hym to come out and that he sholde shewe hym in his owne lewde lykenesse/and anone there came a grete thondre with lyghtnynge / that came from heuen and brake the ydoll and brente ỹ pryestes. And then the Emperoure was woode with her & made her to be stretched abrode & raced all ỹ flesshe of her body with combes of yron / and she alway worshypped god/and when he sawe that she dyed not he made her to be put to wylde beestes to be deuoured and a grete lyon that had not eten in thre dayes came to her and bowed hym to her and laye downe by her as it were a lytell dog and lycked her woundes/& she thanked our lorde in sayngе. Blessyd be thou almyghty god that by thy vertue hast modered the cruelte of wycked beestes. The tyraunte wrothe with this thynge commaunded that the lyon sholde be put agayne in to his caue/and ỹ lyon dressed hym by grete wrathe and made a lepe and slewe Emenyon the Emperoures cosyn of the whiche thynge he was ryght sorowfull and commaunded her to be cast in to the fyre/and she beynge within with a Joyful chere god sente a grete wynde that put away the

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fyre aboute her & brente them that tourmẽted her The Emperoure commaunded that the heere of her heed sholde be cutte awaye: whiche was ryght fayre and longe sayenge that the enchauntementes was in her heeres. And the virgyne sayd to hym. Thou takest away the heeres whiche is an ornamente of woman/as the apostle sayth/& god shall put the out of thy regyne and pursue ỹ and thou shalte byde the dethe with grete sorowe and payne. Then he made her to be enclosed in a temple where his goddes were/and nayled the dore & sealed it with his owne sygnete. And whẽ thre dayes were past he came agayne and founde his goddes all overthrowne and the holy virgyne playenge with aungelles hole and sounde. The Emperoure asked her what she had done wt his goddes/and she sayd ỹ vertue of Jhesu cryste hathe overthrowne them and confounded them. And then he commaunded that one sholde cutte her throte/thẽ there was herde a voyce that sayd Martyne virgyne for that that thou hast fought for my name thou shalte entre in to my kyngdome amonge my sayntes. And thou shalte enioye with me everlastyngly. And thus ended ỹ blessyd Martyne/and then came the byssh hoppe of Rome with all his clargye & buryed ỹ body honourably in ỹ chyrche. And ỹ same day ỹ Emperoure Alerãder was smyten with suche a sorowe ỹ he ete his owne flesshe & gnewe hymselfe to the dethe.

¶ Of saynt Luce of Syracuse. Ca. vij.

Another virgyne Saynt Luce there was in the cyte of Syracule/and so as she prayed at ỹ sepulture of saynt Agace for her moder whiche was syke/she sawe saynt Agace in a vysyon in the myddes of aungelles arayed in precyous stones whiche sayd to her. Luce my syster deuoute virgyne wherfore requyrest thou of me ỹ thou mayst gyue to thy moder thysselfe I tell the for certayne ỹ so as ỹ cyte of Cathonyas is lyfted vp by me/so shall the cyte of Syracuse be worshypped by ỹ. For thou hast arayed to Jhesu cryst delectable Jewelles in thy clennesse. Luce rose vp/& her moder was hole/and she gaue al that she had for goddes sake/and after ended her lyfe by martyrdome/and amonge other martyrdomes that she had/ỹ Juge manaced her to make her to be ledde to ỹ place where ỹ lewde women vsed theyr lyfe. & there she sholde be defouled in the despyte of her spouse/& she answered. The soule shal neuer be defouled wout consente of ỹ mynde. For yf thou make me to be corrupted by force my chastyte/& my victory shall be doubled therby/& so as they wolde lede her to ỹ place aboue sayd/she was so heuy ỹ for no horse nor other bestes ỹ sholde drawe her thyder myght not be remoued & they put cordes on her fete to drawe her forthe but she was so stable as it had ben an hylle. And at her passynge she prophesyed that that was to come to the Emperoure. ¶ Also the glorious virgyne saynt Benet

Cyte of La. ¶.ij.

borne in rome is worthy of grete reuerence. She had with her .xij. virgynes conuerted by her predycacyon. She deyed to encrease by prechynge the crysten relygyon. So she departed & her company and preched and conuerted moche people wout hauynge ony drede for god was with them and by the wyll of god they were departed in son dre and stretched them in dyuers countrees to ỹ entente that euery of theym myght profyte / and as this holy vyrgyne had conuerted dyuers cõtres and encreased the faythe of our lorde/she ended her lyfe by the palme of martyrdome/and on ỹ same wyse dyde her holy felawes. ¶ And saynt Fauste was not of lesse perfeccyon of the age of .xiij. yeres/whiche for that that she wolde not do sacrefyse to the ydolles / the Emperoure Maxymyon made her to be sawed with a sawe of yron But as the sawyers sased not sawynge fro the houre of tyerce anone to the houre of noone and they myght not entame her/and they sayd to her by what vertue hast thou holden vs by thyne enchauntementes soo longe here without doynge ony thynge/and the holy vyrgyne Fauste began to preche to them of Jhesu Cryst and of his lawe and so conuerted them. The Emperoure had grete indygnacyon hereof and made her to be tourmented with dyuers tourmentes / and amonge others he made to nayle her heed with a thousande nayles lyke to the helme of a knyght / and she prayed for them that dyde her persecucyon. And

the prouost was conuerted by that that he sawe ỹ heuens open & god syttynge with his aungelles and when saynt Fauste was in ỹ cawdron of water boylynge ỹ sayd prouost began to crye. Thou holy seruaunt of god ne go thou not without me and lepte in to the cawdron / and when the other twayne that he had conuerted sawe ỹ they lepte in to the cawdron also / of whiche the water boyled rycht feruently/and the holy Fauste touched theym/and they felte no maner of euyll. And she sayd I am in the myddes as it were a vyne berynge fruyte/as our lorde sayth/where there ben two or thre assembled in my name I am in ỹ myddes of them. And then there was herde a voyce from heuen that sayd. Come to me my blessyd vyrgyne the fader hath asked for you/and they that herde this thynge yelded vp the ghost rycht Joyously.

¶ Of saynt Justyne. Ca. viii.

The holy vyrgyne Justyne borne in Anthyoche ponge and of souerayne beaute ouercame the deuyll whiche was called vp by ỹ callynge of a vngromancere that he sholde do so moche that she wolde consente to the wyll of a man that was gretely taken with her loue / and lefte her not in peas. But for that that by prayers nor by promyses he coude doo nothynge / he trowed

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that the deuyll sholde helpe hym but it auayled hym not/for the glorious Iustyne chased the enemy dyuers tymes whiche that put hym in dyuers fourines to tempte her. But he was ouercome of her and wente his waye confused. And at the last she ended her lyfe by martyrdome and conuerted the sayd nygromancere that was called Cyprien and had ben a man of ryght a shrewde lyfe/but by her he was put in a good lyfe/and dyuers others were conuerted by ỹ sygnes ỹ god shewed in her.

¶Also ỹ blessyd vyrgyne Eulalye borne in Spayne of the age of.xij.yeres stale awaye from her fader and moder that helde her in close for that that she neuer stynted to speke of our lorde Ihesu cryst so she fledde by nyght/and wente and cast downe the ydolles of the temples to the erthe/and cryed to the Juges that dyde so moche persecucyon to the martyres that they were deceyued/and that in that fayth she wolde dye/so she was put in ỹ nombre of the knyghtes of Ihesu cryste/and had many grete tourmentes/& there was moche people conuerted by ỹ myracles ỹ god shewed to her

¶Also of another holy vyrgyne that was called Matre whiche was ryght sore tourmented for ỹ fayth of Ihesu Cryste/and amonge her tourmentes she had her pappes raced frome her body/and after so as she was in the pryson god sente vnto her his aungell whiche that establyssed her helthe/wherof the prouost was gretely abasshed. But he lefte not for that/but that he made her to be gretely tourmented of dyuers paynes/and at the laste she yelded vp the spyryte to god/and her holy body lyeth nyght the Cyte of Raynes.

¶Also the blessyd vyrgyne saynt Faythe suffred martyrdome in her youthe/and had many tourmentes. And our lorde crowned her and sente her a crowne of precyous stones by an aungell/and god shewed for her many meruayles/by the whiche many people were conuerted. ¶Also the holy and blessyd vyrgyne Marcyenne when one dyde worshyp to a false ymage of an ydoll/she toke the ydoll and threwe hym to the grounde and brake hym/for the whiche cause she was so morthe beten that they lefte her for deed/and prysoned in a place/in the whiche place a false mynystre trowed to haue rauysshed her by nyght. But by grace deuyne there came a grete walle bytwene her and hỹ that he myght not goo frome thens/the whiche was sene on the morowe of all the people/by the whiche there was moche people conuerted. This holy & blessyd vyrgyne hadde many dyuers tourmentes. But alwaye she preched of the name of Ihesu Cryste/and at the laste she prayed to god that he wolde take her vnto hym. And thus she ended her lyfe in her grete tourmente.

¶Also the blessyd vyrgyne Saynt Eufeyne also suffred moche for ỹ name of god/she was of good kynred & of noble shap of body. The prouost Pryssens counsaylled her that she sholde worshyp the ydolles/and forsake Ihesu cryste/& she by ryght

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grete argumentes answered hym so moche that he coude not assoyle her questyons wherof he had so grete wrathe that he was ouercome of a woman/and made her to be tourmented with ryght greuous and harde tourmentes. But thoughe ỹ body of her were sore bruised her wytte alway encreased and yelded good wordes full of the holy ghost/and when she was tourmented the aungel of god defended her and brake the tourment/and tourmented the tourmentoures/and she with a gladde vysage went out all hole. The false provost made to hete a fournoys of whiche ỹ flame stretched out by.xl.cubytes of hyght/and made her to be cast in it and she sange within it prayesyng god ryght melodyously soo hyghe ỹ all people prayesed her/& when ỹ fyre was all consumed she came out saufe & hole. The Juge wrother thā he was made to brynge brennynge pynsons to drawe out her membres/but those that sholde haue done it were so aferde that none durst touche her and all the tourmentes were all to broken. So ỹ falle tyraunte made to brynge foure lyons/and other.ij. wylde beestes but they worshypped her/and ỹ blessyd vyrgyne desyrous to go to her god prayed hym that he wolde take her to hym/and then she ended without touchynge of ony of the wylde beestes.

¶ Of the vyrgyne Theodosyne/Saynt Barbara/and saynt Dorothe. Ca. ix.

THe constaunce of the martyrdome of the blessyd Theodosyne cometh to our purpose well to be remembred This vyrgyne was ryght noble & of grete beaute of ỹ age of.xviij. yeres she by meruayllous wytte disputed with the Juge whiche manaced her to tourment her yf she forsoke not Jhesu Cryst/and as she answered by godly wordes/he made her to be taken by ỹ heere and beten ryght sore/and she sayd to hym. Certes he is a captyfe that wolde lordeshyp another and can not gouerne hymselfe. Alas to hym that hath grete charge to be fulfylled with metes and drynkes and hath no thought of the hongre cupl for hym that wolde be warmed and wyll not clothe ne warme those that ben cupll clothed/Wo be to hym that wolde haue rest & trauaylleth others cupll be it to hym that sayth all thynges ben his and he hathe receyued them of god/Wo be to hym that wolde that one sholde do well and he dothe all cupll. Suche worthy wordes sayd alwaye ỹ holy vyrgyne in her tourmente. ¶ But for that she had sorowe in her herte of the shame of that/that her shamfast membres appered openly god sente her a whyte cloude that couered her al. And Urban the Juge manaced her more and more to whome she sayd. Thou shewest none of my meeses of my dyner that is ordeyned for me. And the tyraunt manaced her that he wolde corrupte her vyrgynyte/to whom she answered. Thou mana

ceſt in vayne to be coꝛrupcyon in me foꝛ god enha
byteth in ꝑ clene hertes. The ꝓuoſt moꝛe wode
than he was made her to be caſt in the ſee an he-
uy ſtone aboute her nccke. And ſhe boꝛne vp with
aungelles & bꝛought agayne to the londe ſyngyn
ge & bare the ſtone bytwene her handes / whiche
wayed mochc moꝛe than herſelfe. The tyꝛaunte
made to lette go vpon her. ij. Leoperdes but they
lepte aboute her makynge her grete chere. At the
laſt the tyꝛaunt ꝑ knewe not howe to do made to
ſmyte of her heed / & the ſoule departed fro her bo-
dy vyſyblγ in ꝑ ſhappe of a whyte dowue / ſhynyn
ge bꝛyght / & the ſame nyght ſhe appered to her fa
der & moder moꝛe clerer than the ſone / crowned
with pꝛecyous ſtoues accompanyed with many
vyꝛgynes holdynge a croſſe of golde in her han-
de / & ſayd to them. Se here what is the Joy that
ye wolde haue put away fro me / and by ꝑ they
were conuerted. Alſo in ꝑ tyme of Maxymyan
the Emperoure floured in vertues ꝑ bleſſyd vyꝛ-
gyne ſaynt Barbara of noble lygnage & ſouꝛay
nely ſayze / her fader foꝛ bycauſe of her beaute had
ſhytte her in a toure / and ſhe had inſpyꝛacyon of ꝑ
cryſten fayth / & foꝛ that ꝑ ſhe myght not be bap-
tyſed of none other ſhe herſelfe toke water & bap-
tyſed her in the name of the fader & ſone & the ho-
ly ghoſt. Her fader wolde haue maryed her ryght
hyghly and ſhe refuſed all maryages / and at the
laſte ſhe tolde that ſhe was cryſtened / and hadde
vowed her vyꝛgynyte vnto god / the fader wolde
haue ſlayne her foꝛ that cauſe / and ſhe fledde and
eſcaped / and as her fader pourſued her to put her
to the dethe / at the laſte he founde her by ꝑ techyn
ge of a ſhepeherde whiche ſerched anone bothe
hym and his beeſtes / and the fader ledde her to ꝑ
ꝓuoſt the whiche foꝛ that that ſhe dyſobeyed al
his commaundementes made her to be martyꝛ-
red with many a greuous tourmente / and han-
ged her by the feete / and ſhe ſayd to hym / captyfe
ne ſeeſt thou not that the tourmentes dothe me
no harme / and he ryght wꝛothe made her pappes
to be dꝛawne fromc her body / and in that eſtate
made her to be ledde thꝛughe the cyte. And ſhe al-
waye glozyfyed god. But foꝛ that that ſhe hadde
ſhame that her vyꝛgynall body was ſene all na-
ked / our lozde ſente her his aungell and heled all
her woundes / and couered her body with a whyt-
te clothe. And when ſhe had ben ledde foꝛth ꝓuo
ghe one ledde her agayne befoꝛe the ꝓuoſt whi-
che was wode when he ſawe her all hole / and her
face ſhynynge bꝛyght / ſoo he made her agayne to
be tourmented ſoo moche that he commaunded
when he coude thynke of no mo tourmentes that
her heed ſholde be ſmyten of. And ſhe made her
oꝛyſons and ꝓayed god that he myght be in the
helpe of all them that requyꝛed her in remembꝛan
ce and recoꝛded her paſſyon. And when ſhe hadde
all ended her oꝛyſon and ꝓayer / there was a voy
ce herde from heuen whiche ſayd vnto her in this
wyſe. Come vnto me my ryght dere welbyloued

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doughter to reste the in the kyngdome of my fader and receyue thy crowne. And that that thou hast requyred shall be graunted to the & so as she was gone vp vpon ỳ hylle where she sholde be heeded her cruell fader smote of her heed hymselfe. And as he came downe the hylle ỳ fyre of heuen brent hym al to poudre. ¶ Also ỳ blessyd vyrgyne saynt Dorothe the same wyle suffred dyuers martyrdomes in Capadoce. And for that ỳ she wolde not take no mā to housbande/and spake so moche of her spouse Jhesu Cryst. The mayster of the scoles whiche was named Theophylus sayd to her in mockery when one ledde her to be heeded/that at the leest when she sholde be with her spouse that she wolde sende to hym of the roses and applesof the gardyne of her housbande / and she sayd that she wolde/wherof it happened that as soone as she had made an ende of her martyrdome ryght a fayre yonge chylde as of ỳ age of.iiij.yeres come to Theophylus and brought with hym a lytell panyer full of squeraynly fayre roses and apples meruaylously well smellynge and fayre / & sayd ỳ the vyrgyne Dorothe sente them to hym. Then was he gretely admeruayled for it was wynter in the moneth of Febuary/so he was conuerted & after was martyred for the name of Jhesu cryst ¶ So of all other sayntes vyrgynes that ben in heuen by constaunce of martyrdome yf I wolde tell the ỳ hystory sholde be ryght longe so as saynt Cecyle/saynt Agnes / saynt Agace / and infynyte

others/and yf thou wylte haue mo/go and behold de in the hystoryal myroure and there thou shalte fynde ynoughe. And I shall tell the yet of Saynt Crystyne for that that she is thy godmoder / and is a vyrgyne of grete dygnyte I shall tell the lyte of her moze playne/whiche is deuoute and fayre.

¶ The lyfe of saynt Xpine vyrgyne and martyre. Capitulo. x.

The blessid vyrgyne saynt Xpine was of the eyte of Syze doughter of Urban mayster of the chenalrye/this lady for her beaute was kepte in close by ỳ commaundement of her fader in a toure/and she had with her seuen maydens. And there her fader lete make a fayre oratory of ydolles nyghe to the chambre of Xpyne to the entente that she sholde worshyp them. But she that was so yonge as of the age of.xij.yeres was enspyred of the fayth of Jhesu cryst and made no force of the ydolles wherof ỳ maydens meruayled and often tymes they called on her to do oblacyon. And when she had taken ensence so as to make sacrefyse to the ydolles / she kneled toward ỳ Eest at a wyndowe and loked toward heuen & encensed the immortall god. And the moost parte of the nyght she was at that wyndowe beholdynge the sterres and she wayllynge besought god ryght deuoutely and prayed hym that he wolde be

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her helpe agaynst all her aduersaryes. The mayde̅s whiche perceyued well that her herte was all in Jhesu cryste/ kneled before her often tymes with Joyned handes prayenge ꝑ she sholde not put her entente in a straunge god/ but ꝑ she wolde worshyp the goddes of her tader and moder/ & yf that she were knowne al they sholde be destroyed. Saynt x̄pine answered that they were deceyued by the deuyll whiche styred them to worshyp so many goddes/ and that there was but one. At the last as her fader knewe ꝑ his doughter wolde not worshyp the ydolles he was ryght sorowfull and reproued her. And she sayd that with a good wyll she wolde offre to god of heuen/ & he trowed that she mente Juppter and was ryght glad and wolde haue kyssed her/ but she cryed & sayd/ foule not my mouthe. For I wyll offre myne offrynge clene to god of heuen/ and of erthe/ and of ꝑ her tader was contente. And she wente in to her chambre & shytte fast the dore/ & set her on her knees/ & offred her holy oryson to god in weppynge/ and ꝑ holy aungell of our lorde came downe & comforted her/ & brought her whyte brede & mete wherof she ete/ for iii. dayes she had no maner of mete nor drynke. After that saynt x̄pine sawe at ꝑ wyndowes many poore cristen men beggynge at the gate of her toure/ and she hadde nothynge to gyue them/ and she wente to seke the Idolles of her fader whiche were of golde and syluer/ and she brake them all and gaue the peces to the poore men.

And when her fader knewe that thynge he bete her ryght cruelly/ and she tolde hym playnly that he was deceyued to worshyp suche falle ymages and that there was but one god in Trynyte/ the whiche she confessed/ and other god wolde she not worshyp to dye therfore/ wherfore he was woode with her/ and made her to be bounde with chaynes/ and ledde her betynge her in dyuers places/ and after put her in pryson/ and he sayd ꝑ he wolde be Juge hymselfe of that cause. Soo he made her to be brought before hym on the morowe and manaced her with all tourmentes/ yf she wolde not worshyp the ydolles/ and after that that he sawe well that she wolde not tourne her entente for prayer ne for manaces/ made her to be stryped all naked bothe armes and legges and beten so moche that. xij. men were wery of it/ and she asked her fader alwaye yf he adupsed her not/ & he sayd to her. Doughter naturall pyte constrayneth fore my courage to tourmente the so whiche arte my flesshe. But the reuerence and the faythe that I haue to my goddes constrayneth me to do it for ꝑ that thou dyspysest theym. And the holy vyrgyne answered hym. Tyraunt whiche I ought not to calle fader/ but enemye of myne holynesse/ tourmente the flesshe hardely that thou hast engendred and spare it not. For as for that thou mayst wel doo at thy pleasure/ but as for the spyryte the whiche was made of my fader the whiche is in heuen thou hast no power in no wyse to touche it

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by no temptacyon/for Jhesu cryst my sauyoure ke
peth hym. The cruell fader moze woode then he
was made to bzynge a whele that he had let ma-
ke/ and made this holy swete yonge mayden to
be bounde to it/ and to put fyze vnder/ and after
made to cast boylynge oyle grete plentye vpō her
body/and the whele tourned vpon her/and all to
bzake her/ but god the souerayne fader had pyte
on his seruaunt sente his aungell whiche bzake ꝑ
whele all to peces/and slewe the tourmentoures
staunched the fyze/and delyuered the vyrgyne ho
le and sounde/and slewe moze than a thousande
persones that beheldе her without pyte/ and the
aungelles of god came aboute her and comfoz-
ted her. And her fader asked her/ tell me who ha-
th taught the all the cursednesse. And sheanswe-
red/ Tyraunt without pyte/ haue not I tolde the
well that my fader Jhesu cryste hathe taught me
this pacyence/and all the ryght way in the fayth
of god alyue. And therfoze despyse I all thy tour-
mentes. And I shall ouercome in ꝑ vertue of god
all the assaultes of the deuyll. And he ouercome ⁊
confused made to cast her in ryght an horryble ⁊
a derke pyson. And so as she was there thynkyn
ge on the grete mysterȳes of our lozde there came
to her. iij. aungelles with a grete lyght and bzou-
ght her mete/ and comfozted her/ and she yelded
thankynges to god. Urban wyst not what to do
with her/⁊ lefte not to thynke befoze what tour-
mentes he myght do to her/at the last as all anoy
ed with her foz to be delyuered of her made to put
a grete stone aboute her necke and thzowe her in
to the see. But anone as they thzewe her in to the
see/the aungelles receyued her/and she wente vp
on the water with the aungelles/and then xpine
prayed our lozde Jhesu cryst lyftynge vp her eyen
to heuen that it myght please hym ꝑ she myght re
ceyue ꝑ holy sacrament of baptyme in ꝑ same wa-
ter whiche she had desyred so moche to haue. And
then our lozde Jhesu cryst dessended in prozpre per
sone with a grete multytude of aungelles/ ⁊ bap
tysed her and made her after his name xpine/and
crowned her/and shynynge sterre vpon her heed/
and sette her on the londe. And that same nyght
Urban was tourmented with ꝑ deuyll and dyed
myscheuously. And in ꝑ mozrynge after she was
founde prayenge in her faders halle in a corner.
And thus this blessyd xpine whiche god wolde
receyue by matyrdome whiche she desyred ryght
moche was ledde agayne by the tourmentoures
in to the pryson. ¶ And ꝑ newe Juge named zyon
whiche knewe well what was done to her/made
her to come befoze hym ⁊ couepted her foz her be-
aute/but when he sawe that all his fayre wozdes
auayled hym not he made her to be tourmented
agayne and made to fylle a grete cawdzon full of
oyle and pytche and a grete fyze vndernethe it/ ⁊
foure men tourmented her in the cawdzon with
grete hokes of yron/and the holy vyrgyne songe
to god ryght melodyously and mocked the tour-

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mentoures & manaced them with the paynes of
helle. And when the cruell Juge sawe ꝑ nothynge
aduayled hym he made to hange her in the place
before all people by the heere of her heed / whiche
was longe and shynynge lyke golde. And the wo
men came rennynge aboute her whiche wepte for
pyte to se so yonge a mayden tourmented / & cryed
to the tyraunt sayenge. Thou vntrewe and cruel
man / how myght the herte of a man haue suche
cruelte agaynst a mayden so fayre and so tendre /
thou arte worse than ony wylde beest / & all wol-
de haue roune vpon hym. Then the Juge sayd to
her. Xpine frende thou shalte suffre no more tour-
mente / but come with me / and let vs worshyp ꝑ
souerayne god that hath susteyned the so moche /
he thought of Juppter whiche they helde for theyr
souerayne god / but she thought all other wyse.
Then she sayd to hym / thou hast ryght well sayd
and I graunt the. And then he made her to be vn
hanged and ledde her to the temple / and grete foy
son of people folowed them / whē he had brought
her before the ydolles trowynge that she wolde
haue worshypped them / she kneled downe behol
dynge toward heuen / & made her oryson to god
and then she rose vp and tourned her toward ꝑ
ydoll and sayd / I saye to the thou wycked spyryte
whiche arte in this ydoll in ꝑ name of Jhesu cryst
ꝑ thou come out / & anone ꝑ wycked spyryte lepte
out & made a grete & a ferefull noyse by ꝑ whiche
all were so ferde that they fell downe to the erthe

And the Juge when he was releued sayd. Xpine
thou haste moued our god almyghty / but for
that that he hath pyte on ꝑ / he is come out that he my-
ght se his creature. And she was wrothe with ꝑ
worde / & reproued hym strongly that he was soo
blynde that he knewe not goddes vertue. So she
prayed god that the ydoll sholde falle downe al to
poudre / ꝑ whiche thynge was done / & by the wor
des and sygnes of ꝑ holy mayde there were con-
uerted what of men & women mo than .iij. thou-
sande. And the Juge ryght sore aferde sayd. If ꝑ
kynge knewe that that is done agaynst our god /
by the sherwynge of this Xpine / he wolde destroye
me myscheuously / and then the Juge full of angu
yssh he wared woode and dyed. ¶ The thyrde Ju
ge came after named Julyan / and made to take
Xpine and made his auaunt that he wolde make
her to worshyp the ydolles. But for al his myght
that he coude do / he myght not make her remeue
out of the place where she was / so he lete make a
grete fyre aboute her / & she bode in ꝑ fyre .iij. day-
es and .iij. nyghtes / & there were herde many dy-
uers swete melodyes / & the tourmentoures were
aferde by ꝑ meruayllous sygnes ꝑ they sawe the
whiche thynges reported to Julyan he wende to
haue waren wode / & whē ꝑ fyre was cōsumed she
came out al hole. The Juge made serpentes to be
brought forth & made to cast vpō her .ii. aspes & .ij
grete colubres whiche bote & venymed meruayl-
lously / but these serpentes fell downe at her fete ꝑ

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the hedes enclyned towarde her Without doynge her ony herme. And then there were other. ij. horrybie serpentes let lowce vpon her and they hanged them at her pappes & lycked her. And Xpine loked towarde heuen and sayd. I yelde the thankynges my lorde god Jhesu cryst Whiche hast made me so worshypfully to be enhaunced by the holy vertues that these horryble serpentes knoweth thy dygnyte in me. And this obstynate Julyan seynge these meruaylles cryed to hym that was keper of the serpentes. Arte not thou enchaunted of Xpine also by the Whiche thou haste no power to moue the serpentes agaynst her. Then he Whiche doubted the Juge trowed to haue moued the serpentes ayenst her/and they ranne vpon hym and slewe hym. And so moche euery body doubted ỹ serpentes that none durste come nyghe Xpine / & she commaunded them by the vertue of god that they sholde go agayne in to theyr owne place Without doynge ony harme to ony creature / & so they dyde. Then hys rayled agayne ỹ deed man to his lyfe Whiche anone cast hym at her feete and was conuerted. And the Juge blynded With ỹ deuyll so as he perceyued not the meruayllous sygnes sayd vnto Xpine. Thou hast ynoughe shewed thy Wytche crafftes/and she sayd to hym. Thou man out of Wytte yf thyne eyen Wolde se ỹ vertues of god thou sholdest byleue them. And then he beynge passynge Wrothe made to drawe her pappes out of her body/and anone there came out mylke in stede of blode. And for that ỹ she Wout seasynge named the name of our lorde Jhesus/ he made to cutte of her tonge/but she spake better and clerer after then she dyde before/and blessyd god in thankynge hym of his grete beneffeytes that he dyde to her. And began to make her oryson vnto god ỹ it myght please hym to pertourme the crowne of her martyrdome and to receyue her to hym. And then there Was herde a voyce frome heuen sayenge/Xpine pure and clene the heuens ben open for the/and the reygne Without ende redy and all the company of sayntes blesseth god for the/for thou hast fro thy youthe susteyned the name of cryste/& then she praysed & glorysyed god the eyen towarde heuen. The voyce Was herde agayne Whiche sayd. Come Xpine my ryght Welbyloued and chosen doughter / and receyue the palme and perdurable crowne and ỹ reWarde of thy passyonable lyfe in the confessyon of my name. And ỹ false Julyan that herde this voyce blamed the tourmentoures that they had not cutte the tonge of Xpine more nerer / so they cutte it so nyghe that she sholde not speke so moche as she dyde of our lorde Jesu cryst/for they toke an yron hoke and pulled out the tonge/and cutte it anone to ỹ throte. And she toke the culpen of the tonge and threwe it to the vysage of the tyraunt/and smote out his eye/and sayd to hym as holely as euer she spake before. Thou cursed tyraunt What auayleth the to cutte of my tonge to ỹ entente ỹ it sholde not Worshyp

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god When my ſpyryte ſhal alway worſhyp hym & thy ſpyryte ſhall dwell alway in curſednelle. And for ỹ thou knoweſt not my worde it is good reaſon ỹ my tonge hathe made the blynde. Then ſhe whiche ỹ ſawe Jheſu cryſte ſyttynge in the ryght ſyde of his fader ended her martyrdome by two arowes that were ſhotte at her/ one in the ſyde/ ỹ other towarde ỹ herte. And a coſyne of hers whiche was conuerted by her buryed her body & wrote her glorious legende. O bleſſyd Ꝓpine and holy mayden & choſen of god I praye the by the holyneſſe wherof god hath made the ſoo worthy to praye for me a ſynner named of thy name/ & haue pyte on me bleſſyd godmoder whiche haſte reioyced me to haue cauſe to put thyne holy legende in my wrytynges the whiche at the reuerence I haue recorded a longe that it myght be agreable to the and to all women cauſe of good enſample.

¶ Of dyuers ſayntes whiche ỹ ſawe theyr chyldren martyred before them. Ca. xj.

What thynge in ỹ worlde is more tendre to a moderly herte than to ſe her chylde to ſuffre payne. But for that ỹ Ie faythe is yet the gretteſt thynge as it appered to many worſhypfull women whiche for the loue of Jheſu cryſte offred theyr owne chyldren to tourment. As this bleſſyd Felyx whiche ſawe her. viij. chyldren whiche were ryght fayre yonglynges martyred before her/ and comforted and counſayled them of pacyence by moderly wordes to be ſtable in the faythe. And for the loue of god ſhe had forgoten all womanly courage as to the body. And after that when ſhe had offred them all in ſacrefyſe to god ſhe wolde be ſacrefyed herſelfe vnto god by martyrdome.

¶ Alſo the bleſſyd Julytte in the ſame wyſe whiche had a ſonne named Cyrycus / ſhe nouryſſhed hym not onely with bodely fode but alſo with ſpyrytuall. For without ſeaſynge ſhe enfourmed hȳ in the faythe in ſuche wyſe that he beynge ryght lytell and ponge myght neuer be ouercome with tourmente/ ne by fayre wordes that he ſholde forſake the name of Jheſu cryſte / but when he was tourmented he ſayd with his lytell clere voyce. I am a cryſten man/ I am a cryſten man. I thanke the our lorde Jheſu cryſte, and he ſpake ſo openly as it hadde ben a man of. xl. yeres of age and his good moder comforted hym the whiche was alſo ryght cruelly tourmented/ and ſhe without ceaſynge prayſed our lorde and comforted other martyres/ and ſpake of the heuenly Joye that they ſhold abyde / and that they ſholde haue noo drede.

¶ Alſo what ſhall we now ſaye of the meruayllous conſtaunce and ſtrengthe ỹ the bleſſyd Valandyne had/ ſhe ſawe tourmented and martyred before her her doughter whiche was of ỹ age of. xv. yeres whom ſhe comforted Joyouſly & after as a

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woman ſholde go to her ſpouſe/ſhe wente to put her in tourmente/ & was ſoo mochе tourmented by multytude of martyrdomes that the tourmentoures were wery of her/& put her on a grydyron and roſted her & was alwaye pyrcked with pynnes of yron/ and ſhe alwaye glorifyed our lorde god/& ſo ſhe cõtynued anone to ỹ dethe. ¶What ſholde I ſaye to the for to fulfyll our cyte of ſuche meyny. Come on Saynt Urſula with all thy.xj. thouſande vyrgynes and bleſſyd martyres for ỹ name of Jheſu cryſt all theyr heedes ſmyten of ſo as they were ſente to be maryed & they aryued in a londe of myſcreauntes whiche wolde conſtrayne them to forſake the faythe of god/and they chooſe rather to dye than to forſake the name of theyr ſaupoure Jheſu cryſt.

¶Of ſaynt Maryne the holy vyrgyne. Ca. xij.

OF vyrgynes martyred one myght tell a grete nombre/and the ſame wyſe of others that lyued in relygyon/and in many other holy guyſes/ and I ſhall tell the of Maryne of whom the hyſtory is ryght fayre. ¶A ſeculer man had one onely doughter lytell and ponge named Maryne/ſo he put her in the warde of a coſyne of his owne/and entred in relygyon/and ledde ryght an holy lyfe. And not for that nature drewe hym to thynke on his doughter wherof his payne made hym to be heuy/ſo he was ryght penſyfe/ and the abbot demaunded hym the cauſe of his heuynes ſo mochе tyll he tolde hym that all his thought was vpon a doughter of his/whiche he had lefte in the worlde whiche he myght not forgete. ¶The abbot bad hȳ ỹ he ſholde go to fetche her/and ỹ ſhe myght be put in to relygyon with hym. So was this mayde with her fader clothed as a lytell monke/ and coude well kepe her cloſe/ and ſhe was of ryght good dyſcrypyne. And when ſhe came to the age of.xviij.yeres alwaye perſeuerynge frome good to better/ỹ fader whiche had taught her this holy lyfe paſſed out of this worlde/& ſhe abode alone in her faders celle in holy lyuynge/ ſo that the abbot and all other prayſed her holy conuerſacyon/ and wyſt none other but ỹ ſhe was a man. ¶This abbay was but.iij.myles frome a market towne So it fortuned that the monkes muſt of neceſſyte go other whyles vnto the foreſayd market for to bye theyr neceſſaryes/ wherof it happened dyuers tymes that they were nyghted in theyr comynge homewarde/ in the wynter ſeaſon after that they hadde done theyr buſynes/ ſo that they muſt nedes lye in the towne. And Maryne whiche was named frere Maryne dyuers tymes abode at his courſe in the foreſayd towne in a certayne hoſtery where he lodged communely When he came to the towne. So it happe in that tyme that the doughter of ỹ hoſte was with chylde. And as ſhe was conſtrayned by her fader & moder to tell

Whos it was she put it vpon frere Maryne wher
of the fader and moder came and complaynedto
the abbot whiche made hym to be sente for & was
ryght sorowfull of thisthynge. And the holy may
den had leuer take the blame vpon her than to ex
cuse her. And she kneled Weppynge and sayd/fader
pray for me I haue synned and I shall do penaun
ce. And then the abbot beynge ryght wrothe ma-
de hym to be beten and tourmented/and put hym
out of the monastery and defendynge hym the en
trynge agayne. And he set hym on the erthe befo-
re ỹ abbay/& lay there in penaunce/& asked of his
bretherne one morsell of brede ones a day & ỹ dou
ghter of ỹ hosteler was delyuered of a sone/and ỹ
moder of her brought this chylde to Maryne be-
fore ỹ abbay and there lefte it. And the holy may-
den receyued hym/and with the mortelles of bre-
de ỹ men goynge in & out gaue hym nourysshed
this chylde as thoughe it had ben his owne/and
on a tyme after that ỹ bretherne moued with pyt-
te prayed the abbot that he wolde receyue agayn-
ne frere Maryne to mercy/and with grete payne
they cõstrayned hym at theyr prayer. And she had
ben then. v. yeres in that penaunce before the ga-
te of the monastery. And when he was entred in
the abbaye the abbot commaunded hym to do all
ỹ foule offyces of within/and that he sholde bryn
in water to wasshe al theyr necessaryes/and that
he sholde serue all the people of the place. And the
holy vyrgyne dyde it humbly/& with a good wyll

And within a whyle after she passed to our lorde.
And when the bretherne had tolde this to the ab-
bot he sayd to them. Se ye that his synne was su
che that he deserued no pardon. ¶ Neuertheles
wasshe hym and bury hym ferre from the abbay
And so as they dyde of his clothes suche as he wa
re they sawe that it was a woman/then they be-
gan to crye and were passynge sory for the grete
euyll and greuaunce that was done to soo holy a
creature without cause/of the whiche conuersa-
cyon they had grete meruayle. ¶ This thynge tolde
to the abbot he was astonyed gretly/and anone
he fell downe at the feete of the holy body in grete
Weppynge/betynge his brest for his blame and cry
enge mercy/and requyrynge pardon/and ordey-
ned her sepulture in a chapell within the monaste
ry. Thyder came al the monkes amonge the whi
che there was one that hadde but one eye whiche
kneced downe and kyssed the holy body by grete
deuocyon/and anone his syght was restored to
hym the same daye. ¶ And the woman that bare
the chylde became out of her wyte/and cryed on
her synne/and then she was brought vnto the ho
ly body/and there she recouered helthe. And syth
almyghty god dyde many myracles for her in the
sayd place.

¶ Of the moost holy and blessyd vyrgyne Eufra
syne. Capitulo. xliij.

There was a mayde in alexandre named Eufrasyne ye whiche god had gyuen to her fader Paffouyen a mā of grete rychelle by the prayers of an holy abbot & of a couent of mōkes ye was nyghe hym, when this doughter was waren moche ye fader wolde haue maryed her, but she ye was gyuen in purpose to kepe her vyrgynyte fled clothed in ye gyfle of a man & requyred ye abbot ye she myght be receyued in to ye sayd abbaye, and made hym to byleue that she was a yonge man of the Emperoures courte whiche had deuocyon to be rendred in to that relygyon. The abbot whiche sawe his grete deuocyon receyued hym with good wyll. And when the fader myght not fynde his doughter he had merualyllous sorowe. So he came to the abbot to tell his grete sorowe to fynde some comforte, and prayed hym and his couente to praye to god that he myght haue some tydynges of her. The abbot comforted hym and sayd ye he myght not byleue that a chylde gyuen of god by prayer sholde be perysshed. Longe the abbot & the couent prayed to god for this thynge. And as this good mā myght here no tydynges came euery day to the abbot to haue some comforte in his trybulacyon ye abbot sayd to hym on a day truely I wene not that thy doughter is euyl gone for yf it were so I deme that god wolde haue shewed it vnto vs or this tyme. But and yf thou wylte speke to a chylde of deuocyon and prayer the whiche

We haue here within whiche came hyder frome ye Emperours courte, and god hathe gyuen hym so moche of grace that euery persone that speketh to hym fyndeth hym ryght well comforted. Paffouyen prayed hym that for goddes loue he myght speke with hym. And the abbot made the fader to be brought to the doughter whiche he knewe not but the doughter knewe well ye fader, so she was anone full of teeres and tourned her a parte so as thoughe she wolde ende some maner of oryson & the beaute and the freshnesse of her vysage was gretely empayred by ye grete abstynence ye she dyde. After she spake to her fader & comforted hym & made hym certayne that he sholde se his doughter or he dyed, and that he sholde not doubte but that she was in the seruyce of god where euer she were, and that yet he sholde haue grete Joy of her. The fader trowed that he knewe that by dyuyne vertue and departed thens ryght well comforted and sayd to the abbot that euer syth his doughter departed he had not founde to his courage so moche of comforte, and I am sayd he fulfylled with the grace of god syth that I shall haue tydynges of my doughter, and with that recommendynge hym to the abbot & to the prayers of ye bretherne he departed. But he myght not holde hym, but ye he must often tymes come agayne to vysyte ye holy brother, and he dyde nothynge but by his counsayle. And thus it endured by so longe tyme that this doughter whiche named herselfe Synaroch

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had complete the space of.xxxviij.yere within her celle. And than it pleased god to call her to hym & sykenes toke her. The good mā of ỳ ryght sorow full came thyder / and whan he sawe that Synarothe sholde dye he began to crye. Alas where be those wordes & those promyses that ỳ hast made to me that I sholde se my doughter. Synarothe passed to god / and the fader was not there whē he passed. He helde a writynge in honde whiche no man myght take out / ỳ abbot and all ỳ couent came to assaye but they dyde nothynge / vpon this ỳ fader came thyder with grete crienge / and grete weppynge for his good frende whiche he founde dede on whome was all his comforte. and as sone as he approched the corpes to kysse it before all he opened the hande and toke to hym ỳ writynge / and he toke it and redde within that it was his doughter / and that none sholde touche her body to bury it but onely he / this thynge was grete meruayle to hym / to the abbot / and to all ỳ couent whiche gretely praysed her holy stablenes in vertue. And to the fader doubled the weppynge in consolacyon of his lyfe. So he solde all ỳ euer he had and rendred hym in to the same abbaye & there he ended his lyfe. Nowe I haue tolde the of dyuers myrgynes. So I shall tell the of other ladyes martyres ryght glorious & of holy lyfe.

¶ Of the blyssed lady Anastase and her felowes Ca.xliij.

There was in the tyme of ỳ grete persecucyon of the crysten people in Rome in the tyme of Dyoclutan ỳ Emperoure. There was in that Cyte ryght a noble lady of grete rychesse & of grete auctoryte whiche was named Anastase. This lady had meruayllous grete compassyon of the tourment that she sawe done euery day to the martyres / and for to comforte them and vysyte theym / she clothed her in the habyte of a poore woman / and wente with one mayden vnto the prysons where they were / and comforted theym with precyous meetes and drynkes and of suche as she myght. She wasshed / and wyped theyr woundes / and anoynted them with ryght precyous oyntementes. And she contynued soo longe tyll she was accused to Dublyen / whiche was a noble man of Rome whiche that wolde haue had her to wyfe / whiche wared wrothe with it / and he made suche awaytes on her that she durst not come oute of her house. And then amonge other martyres in the prysons there was Saynt Gyrsogone a man of ryght grete excellence / the whiche hadde suffered many dyuers tourmentes and he was susteyned of the goodes and the vysytacyons of that good and gracyous lady Anastase. Unto whome the forsayd saynt Gyrsogone sent couertely dyuers epystles / by a good vertuous crysten woman / counsaylynge her of pacyence / and in the same wyse she sente vnto hym by the

sayd woman. And at the last so as god wolde he
that helde her so shorte dyed. And she solde al that
she had / and employed it all in the vysytacyon &
sustenaunce of martyres. This noble lady hadde
grete supte of ladyes and of maydyns crystened.
And amonge the others. ¶ There were. iij. may-
dens systers of noble lygnage whiche were ryght
famylyer with her / one of these systers was cal-
led Agappe that other (Thyonne) and the thyrde
Hyrene. So it came to the knowlege of the Em-
perour that these noble systers were crystened / he
sente for them and promysed them grete gyftes &
that he wolde marye them hyghly yf they wolde
forsake the name of Jhesu cryst / and as they ma-
de therof no charge he made them to be beten / &
after to be put in harde prison in the whiche pry-
son theyr holy frende Anastase vysyted them not
sparynge nyght and day and prayed god that he
wolde suffre her to lyue whyle her goodes endu-
red to the entente that she myght employ them al
in that holy werke. The Emperoure commaun-
ded Dulcyron his prouost that all ỹ crysten peo
ple that were in ỹ prysons sholde be constrayned
by tourmentes to worshyp ỹ ydolles. So ỹ sayd
prouost made them for to be brought before hym
amonge whiche were the. iij. systers. And when
the cursed Juge sawe them he coueyted them for
theyr beaute and counsaylled them in secrete wy-
se by fayre wordes and promyses that they shol-
de accorde to hym / and he sholde delyuer theym.

But as they were all that refulynge he put them
in to the warde of one ỹ was famylyer with hym
and he made them to be ledde in to his house and
he thought to haue them agaynst theyr wyll or ỹ
theyr wyll. And when the nyght came he wente
alone without lyght to the house where he made
them to be brought. And as he wolde goo to the
place where he herde theyr voyce / whiche all the
nyght dyde no thynge but prayse god / he passed
by the place where all the vesselles of the kechyne
were kepte. And then he full of the deuyll & blyn-
ded with the spyryte of Lechery so as god wolde
he toke them by the necke & kyssed them straytely
syth one & syth another / and trowed ỹ it had ben
the maydens. And so moche he wente thus doyn
ge ỹ he was verely wery. And when it was daye
he wente to his people whiche abode hym wout /
whiche when they sawe hym / he semed a fygure
of the deuyll so moche he was soylled with fatte
and coles and his gowne rente and traplynge in
the dyrte / so they fledde from hym all aferde. And
when he sawe them fle thus / and that they despy
sed hym he was meruayllously abasshed / wher-
fore it was / so he thought hym that he wolde go
and complayne to the Emperoure of that ỹ euery
man mocked hym there as he wente and scorned
hym. And when he was entred into ỹ palas whe
re many abode hym in the morynge / then there
began a grete crye vpon hym where some bete hỹ
with roddes / some shoued hym abacke sayenge.

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Go out of the waye thou vnhappy and abhomynable persone thou stynkest all aboute/some scratched hym in ꝑ vysage/and some laughed hym to scorne/soo he was greately admeruaylled what that it myght be that he was almooste out of his wytte. For the deuyll had closed soo his eyen that he myght no perceyue it/so he tourned hym home agayne vnto his house ryght foule asshamed.

¶ And then another Juge was put in his place/ whiche made these thre blessyd vyrgynes to come before hym/and he wolde make them to worshyppe the ydolles/ and for that that they wolde do nothynge as his byddynge was/ he commaūded them to be dyspoyled all naked/ and soo to be beten yet for all theyr myght they myght not despoyle theym/ for theyr clothes were so cleuynge to them that there myght no man put them of/so he made them to be put in a fyre ryght hote brennynge whiche greued them nothynge. And then they prayed to god that they myght ende theyr lyues yf it pleased hym/so they passed anone to our lorde ryght gloryously. But for to shewe that it was theyr wyll to dye/the fyre neuer brente them nor none of theyr clothes/and when the fyre was wasted the bodyes of them were founde/the handes Joyned as hole and freshe as thoughe they had slepte. And the blessyd lady Anastase whiche toke good hede of them buryed them.

¶ Of saynt Theodore the vyrgyne. Ca. xv.

Another noble felawe had this good Anastase whiche was named Theodory/the whiche had iij. ponge chyldren. This lady for that that she refused maryage of the erle Lencadyne/and ꝑ she wolde not do sacrefyce to the ydolles there was made many tourmentes for her. And to constrayne the better by moderly pyte made to tourment one of her sones. But by the vertue of ꝑ fayth whiche passed nature she comforted hym sayenge/sone ne doubte thou not these tourmentes/for by them thou shalte go to Joye euerlastynge/and then the lady was put in pryson. A sone of the deuyll came to her to defoule her chastyte but sodeynly he began to blede at the nose/and he cryed and sayd that a ponge felawe had smyten hym on the nose with his fyst whiche was with her in the pryson. So this lady was tourmented/ and at the laste they slewe her and her. iij. sones whiche yelded theyr blessyd spyrytes glorysynge god & the blessyd Anastase buryed them. ¶ Then this holy Anastase had so moche haunted the vysytacyon of martyres that at the last she was taken & emprysoned/so she myght no more vysyte ꝑ sayntes of god/ne had no mete nor drynke. But god whiche wolde not that she whiche so dylygently hadde comforted and refressh hed his holy seruauntes to suffre more/he sente vnto her the spyryte of her blessyd felawe Theodore with a grete lyght the whiche set before her a table and she brought

with her dyuers precyous reliquyens. And kepte
company with her. xix. dayes/in the whiche tyme
was neuer delyuered to her mete nor drynke/and
they trowed that she had ben deed for hongre / so
she founde all alyue and brought before the pre-
uost whiche had grete sorowe / and for that ỳ dy-
uers people were conuerted by ỳ myracle/he ma-
de her to be put in a shyp with other trespallours
that were condempned to dethe. And when they
were in the hyghe see/the maryners to obey that
that they were commaunded/brake the shyp and
wente in to another vessell. And then the blessyd
Theodosyne appered to them/ and conueyed thē
by the see a nyght and a daye / as surely as they
had ben vpon the playne erthe / so moche that she
set them in the Ile of palme/in the whiche Ile the
re were many hyll hoppes & holy men put in exyle
so they were receyued there / with prayenges to
god & with grete Joye. And those that were esca-
ped with Anastase were baptysed and byleued in
god. This thyrge after come to the knowlege of
the Emperoure he sente to fetche theym all bothe
man and woman and chylde aboute the nombre
of thre hondred/ whiche he made all to dye by dy-
uers tourmentes. And the blessyd Anastase after
many grete argumentes that she made to ỳ Em-
peroure / & after dyuers tourmentes that she had
was crowned by martyrdome.

¶ Of the noble Natalye. Ca. xbj.

NAtalye ỳ noble wyfe of Adryan pryn
ce of the cheualry of the Emperoure
Maxymyan as she was crystened se
cretly in the tyme that dyuers crystē
people were martyred she herde saye
that Adryan her housbande for whom she prayed
god without sealynge was sodaynly conuerted
in beholdynge ỳ martyres tourmented / and had
confessed the name of Jhesu cryst wherfore ỳ Em
perour of that ryght wrothe made hym to be put
in ryght an harde pryson. ¶ The good lady ryght
Joyous of ỳ conuersyon of her housbande wente
anone to ỳ pryson to comforte hym/ and to praye
hym to perseuer in that he had begon / and kyssed
the chaynes with whiche he was bounde wepyn
ge for pyte & Joye/and counsayllynge hym grete
ly that he wolde haue no respecte to these erthely
Joyes that endured but a whyle/but that he shol
de haue before his eyen the grete glory that was
ordeyned for hym. This holy lady was there lon
ge comfortynge hym and all the other martyres
praynge god that she myght be of theyr company
and prayed them gretely that they sholde comfor
te her housbande of whome she doubted her that
by force of tourmentes he sholde not chaunge in
the stablenesse of the fayth / she bysyted hym eue
ry daye/and euery daye preched hym to haue sta-
blenesse/& many a fayre worde she spake to hym.
But for that that she and dyuers other ladyes by
syted the holy martyres the Emperoure made to

Cyte of La. y.iij.

defende that no woman sholde come in to them. And therfore she clothed her in the guyse of a man And when it came to the daye of his last martyrdome she was presente and wyped his woundes and kyssed his blode and prayed hym that he wolde pray to god for her. And thus passed the blessyd Adryan/and she toke with her one of his handes that was cutte of/and wrapped it full derely in a couerchefe as a relyke. This holy lady after the dethe of her housbande one wolde constrayne her to be wedded bycause she was of hyghe lygnage fayre and rych/so she was alway in oryson prayenge god that he wolde drawe her out of the handes of them that wolde constrayne her to be wedded. And then there appered to her in sleppynge ỹ spyryte of her housbande whiche comforted her/ and sayd vnto her that she sholde goo in to Constantynoble to burye the bodyes of many martyres that were there/and she dyde soo. And when she had ben there a whyle in goddes seruyce in bysyenge the holy martyres emprysoned/her housbande appered vnto her agayne and sayd to her/ Syster and frende Chambere of Jhesu Cryste come on in to glorye perpetuall for our lorde calleth the. And then she awoke/and anone after she passed to our lorde.

Of the holy and blessyd Saynt Affra. Capitulo. xbij.

Affra was a woman that lyued folyly conuerted to the fayth of Jhesu Cryst and was accused to the Juge Whiche sayd to her. It suffyseth not the/ ỹ dyshonestye of thy body but ỹ thou muste fall in erroure to worshyp a straunge god/ do sacrefyse to our goddes that they maye pardon the And Affra answered/ I shall doo sacrefyse to my god Jhesu Cryste that came downe for synners. For his gospell sayth ỹ a woman a synner Washed his feete with her teres and had forgyuenesse And he despysed neuer folyly lyuynge womā ne ỹ publycanes synners but he lete them ete w̄ hym. The Juge sayd vnto her. If thou do no sacrefyse thou shalte not be loued of thy rybaudes/ ne thou shalte receyue no gyftes of them. She answered I shal neuer receyue cursed gyftes & those ỹ I haue goten vntruely I haue prayed to the poore people that they wyll take them and pray for my synnes. The Juge gaue his sētence that sayntt Affra sholde be brente syth that she wolde not do sacrefyse. And when she was delyuered to tourmente she worshypped god and sayd lorde god almyghty Jhesu cryst Whiche calleste synners to penaunce receyue my martyrdome in goood entente in the houre of my passyon/ & delyuer me fro euerlastynge fyre by this corporall fyre that is arayed to my body/ & ỹ fyre beynge aboute her she sayd. Lorde Jhesu cryst pleaseth ỹ to receyue me a poore synner in sacrefyse of thy holy name ỹ ỹ offred thyselfe in

sacrefyse for all the worlde/and thou ryghtfull were put on the crosse for the vnryghtfull/ and good for the cuyll doers/blessyd for the cursed/swete for the bytter/clene and innocent from synne to delyuer the synners. To the I offre this sacrefyse of my body whiche lyueth and reygneth with the fader and the holy ghost by all the worlde of worldes. And thus ended the blessyd Affre for whome our lorde hath shewed syth many myracles.

¶ Here telleth Justyce of dyuers ladyes whiche serued and lodged the appostles and other Saynctes. Capitulo. xviij.

WHat woldest thou that I saye to the more sayne Xpine. I myght bryng to remembraunce suche ensamples without nombre. But for that þ thou arte admeruayled so as thou haste sayd here before that wherfore all auctours blame women. I saye to the that thoughe that thou hast founde it in the wrytynges of auctours paynymes I trowe that to that purpose thou shalte fynde but fewe in holy legendes and in the hystoryes of Jhesu cryst and of his appostles / and the same wyse of all the saynctes so as thou mayst se/ but a grete nombre thou shalte fynde of merueyllous constaunce by the grace of god in women/ & good scriptures grete charytees that they haue done and do without faynynge / and by good wyll to þ seruaūtes of god bothe hospytalytees & other good dedes/so as it is wryten of Dyocyane whiche was a good lady and a wydowe/whiche receyued to host saynt Johñ the euangelyst/she serued hym of his mete and his drynke. And whan the sayd saynt Johan sholde be receyued fro his exyle and those of the cyte made hym a grete feest Dyocyane was borne to be buryed whiche was deed for sorowe þ he taryed so longe / & her neyghboures sayd to hym. Johan see here Dyocyane thy good hostelle whiche is deed for sorowe for thy longe taryenge/she shal serue þ no more. And than saynt Johan sayd to her Dyocyane ryse vp and go in to thy house and make redy my refeccyon/& she rose frome dethe to lyfe. ¶ Also another of þ cyte of Lymoges named Susanne/she was the fyrst that harboured saynt Marcyall whiche was sente thyder by saynt Peter to conuerte the countre and dyde hym ryght moche good.

¶ Also the good lady Marymylle buryed saynt Andrewe and toke hym frome the crosse/ and doynge this she put herselfe to the peryll of dethe.

¶ Also þ holy mayde Euphygene folowed by deuocyon saynt Mathewe the euangelyst / and after his dethe she made to edefye for hym ryght a fayre chyrche. ¶ Also another good lady was so moche taken wt the loue of saynt Poule þ apostle that she folowed hym all aboute/and serued hym by grete dylygence. ¶ Also in þ tyme of þ apostles a noble quene called Helyn / and it was not she þ

was moder of Constantyne but another quene of Oblygoys Whiche wente to Jherusalem / in the Whiche there was grete scarcete of vytaylles for the sampne that was there. And When she knewe that the sayntes of our lorde that were in ỳ Cyte to preche and to conuerte the people dyed for hongre she made to bye so moche vytaylles for them that they were pouruayed as longe as the derthe lasted. ¶ Also when one lydde sayntpoule to be heeded by the commaundement of Nero a good lady Whiche was called Pautylle that was acostomed to serue hym came ayenst hym Weppynge gretely. And sayntpoule asked of her a couercheefe that she had vpon her heed / and she toke it hym Wherof the ryche Wde people ỳ were there mocked hym sayenge for that it was sayde that so moche she had loste. Saynt poule hymselfe Wyped his eyen / & after When he was deed he sente it agayne to the woman full of blode Wherfore she kepte it ryght rychely. And saynt poule appered to her and sayd that for so moche that she had done hym seruyce in heuen in prayenge for her / ynoughe of others in lyke case I myght tell the. ¶ Marylete Was a noble lady in the vertue of charyte. This lady Was maryed to saynt Julyan. And in the nyght of theyr Weddynge of one acorde they voWed vyrgynyte / and none myght thynke the holy conuersacyon of this Woman / ne ỳ multytude of Women and maydens that were saued and drawn to holy lyfe by her holy monycyon. To saye shortely so moche she had of grace in her that our lorde spake to her as she Was in dyenge. ¶ I wote not what I sholde saye more Xpyne my dere loue I myght tell the Without nombre of ladyes of dyuers estates as well vyrgynes as wydoWes / or maryed Women / in Whome god hath shewed his vertues by meruayllous strengthe and constaunce / so be thou sufficyed as nowe. For ryght well I sayze as it semeth me I haue wel quytte me of myne offyce in perfourmynge of the hyghe batayllementes of thy Cyte. And I haue peopled it With excellente ladyes / so as I promysed the. And notwithstandynge that I name not / ne maye not name all the holy ladyes by theyr names / Whiche ỳ hathe ben / whiche that ben / and Whiche that shal be / all maye be comprehended in this Cyte of Ladyes / of the Whiche one maye saye. (¶ Gloriosa dicta sunt dete ciuitas dei). That is to say / glorious thynges ben sayd of the thou Cyte of god. So I yelde it to the as a parfyte thynge wel and stably so as I promysed the. Nowe I betake the to god / and the peas of oure hyghe soueraygne be euerlastyngely With the.

A M E N

¶ Here Xpine speketh vnto the ladyes in the ende of the boke. Ca. xlv.

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Myryght redoubted ladyes Worshyp
ped by god nowe is our Cyte well
accheued and made parfyte / in the
whiche all ye that loueth honoure/
vertue / & prayenge may be lodged
With grete Worshyp as wel those that are past as
those that ben nowe/and those that be to come.
For it is founded and made for euery Woman of
Worshyp. And my ryght dere ladyes it is a thyn-
ge natural to mannes herte to reioyce hym when
he hyndeth hym that he hathe the dyctory of ony
entrepryse/and that his enemyes be confounded
So haue ye cause all ye my ladyes to reioyce you
nowe vertuously in god and in good cõdycyons
by this newe cyte to se it parfyte Whiche may not
be onely the refuge of al you/that is to vnderstan
de of vertuous Women / but also the defence and
Warde ayenst your enemyes and assayllers yf ye
kepe it well. For ye may se that the matter wherof
it is made is all of vertue/and so truely shynynge
that all ye maye beholde therin and specyally in ỹ
enfrytaylynge of this laste partye / and the same
wyse in that Whiche may touche you of other par
tyes. And my dere ladyes. Soo vse ye not of this
newe heryetage as these proude people Whiche be
come so full of pryde Whē theyr prosperyte encrea
seth and are mounted in rychesse/but by ỹ ensam-
ple of your quene the souerayne vyrgyne Whiche
after so grete Worshyp that the aungell brought
to her as to be the moder of the sone of god. She
so moche more meked her in callynge her ỹ hande
mayden of god. So my ladyes as be it true that
the more the vertues ben the more ye ought to yel
de you humble & benygne/and this Cyte be cause
vnto you to loue good maners / and to be vertu-
ous and humble. And haue ye not in despyte ye
ladyes that ben maryed to be so subiectes to your
housbandes. For it is not some tymes belle to a
creature to be free out of subiecc yon / & that wyt-
nesseth the tonge of our lorde god Where he sayth
to Elyas the prophete. Those he sayth that vse
theyr free Wyll falleth in synne/and despyse theyr
lorde/and defouleth the Juste people/and therfo-
re they perysshe. So be ye humble and pacyente
and the grace of god shall encreace in you/ and ye
shal be gyuen in prayenge to ỹ worlde. For sayut
Gregory sayth that pacyence is the entrye of pa-
radyse and the Way of Jhesu Cryst. And amon
you vyrgynes in the state of maydenhode / be ye
clene/symple/coye/ and Without ydelnesse. For ỹ
gynnes of euyll men ben set agaynst you. So be
ye armed With vertuous strengthe & agaynst theyr
cauteyles to eschewe theyr frequentacyon.
And to ladyes Wedowes be honest in habyte &
countenaunce and in worde/deuoute in dede and
in conuersacyon/prudente in gouernaunce/pacy-
ente in that Where nede is/in mekenesse & in cha-
ryte. And to all generally/grete/meane/ & lytel
Wyll ye alway to be set in defence agaynst the ene
myes of your Worshyp & chastyte. So my ladyes

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howe these that accuseth you maketh all them lyers that blameth you. And put abacke these loseng gyers whiche by dyuers draughtes hurteth and withdraweth that that ye ought to kepe so well/ that is to vnderstande your worshyppes. O the lewde loue of whiche they counsayle you and styreth you therto. Flie it for goddes loue flie it/ for be ye certayne/thoughe that the semblaunt be fayre it is decepuable/that at all tymes the ende of it is preiudyce to you. And thynke not the contrary for otherwyse it maye not be. Remembre howe they call you fraile and false/and alwaye they seke engynes ryght straunge and decepuable with grete payne and trauayle for to take you so as one do the to take wylde beestes. Flee theyr gynnes my ladyes/flee theyr acquayntaunce vnder laughynge of whome is lapped venyme ryght full of angwyssh whiche bryngeth one lyghtly to the dethe And thus that it please you my ryght redoubted ladyes to drawe to the vertues and flee vyces to encreace and multeplye our cyte/ and ye to reioyce in well doynge. And me your seruaunt to be recommended vnto you in praynge god whiche by his grace in this worlde graunte me for to lyue/ and persener in his holy seruyce / and at the ende to be pyteous to my grete defautes/and graunte bothe vnto you and me the Joye whiche endureth euermore. A M N

Finis.

Here endeth the thyrde and the last partye of the boke of the Cyte of Ladyes. Imprynted at London in Poules chyrchyarde at the sygne of the Trynyte by Henry Pepwell. In ỳ yere of our lorde. M.CCCCC .xxj. The.xxvj. day of October. And the.xij. yere of the regne of our soueraygne lorde kynge Henry the. viij.

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